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LETTERS

FROM AN

ARMENIAN.

BRITISH MUSEUM

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LETTERS

FROM AN

ARMENIAN

IN

IRELAND,

To his FRIENDS at

TREBISOND, &c.

Tranſlated in the Year 1756.

LONDON:

Printed in the Year 1757.

LETTERS

FROM AN

ARMENIAN

IN

IRELAND,

TO HIS FRIENDS, &c.

To the PUBLIC.

THE following Letters were written by an *Armenian*, who reſided very lately in the Houſe of an eminent Commoner of *Ireland*. When he quitted the Kingdom, he left a Copy of theſe Letters in the *Armenian* Language, which were tranſlated by a Gentleman whoſe literary Collections in the *Eaſt*, leave no Doubt of his Knowledge of the *Eaſtern* Languages. It would be Injuſtice to that Gentleman to omit, that his Tranſlation was ſolely made to gratify the Curioſity of him to whoſe Hands the Letters were committed, and with no Deſign that it ſhould appear in Publick; Therefore, the *Eaſtern* Caſt of Expreſſion was not always attended to. Some Gentlemen, who have ſeen

the

the Tranſlation, agree in Opinion, that the Picture of *Ireland*, here drawn by a *Foreigner*, will not be diſagreeable to the Generality of the *Natives*. The Editor therefore hopes he will be excuſed for publiſhing it without Leave of the *Writer* or of the *Tranſlator*.

TO

AZA

TO

ABDALLAH

FROM DUBLIN.

LEARNED ABDALLAH,

THOU haſt ſeen in the Letters of *Selim* to *Mirza*, a juſt Repreſentation of the People of *England*, their Genius, their Manners, the Frame of their Government, and the Dangers to which it is ſubject. I cannot tell thee more than that the *Britiſh* Conſtitution ſeems now haſtening to a Revolution, by the very Means, which *Selim*, whom our holy Prophet inſpired, foretold thee, by Corruption; but thou art not to imagine that this Change muſt be a Deſtruction of the Government: There is a Strength, as well

as

a Variableneſs, in the Nature of theſe Iſlanders, which is able to ſhake off very great Diſorders; There is the same in the Conſtitution of that Kingdom, whoſe political Powers are always running either towards the King or the People, but much oftner towards the former; and they generally run very far before the whole Kingdom is ſatisfied, that they have run at all that Way; yet they have been often drawn back, and ſeldom without Advantage to thoſe whom they had deſerted. But I will not engage thy Minutes by Remarks upon that Iſland; I will endeavour to give thee ſome Account of a People a little more remote, but ſubject to the ſame King, among whom I have lived ſince my Departure from *London*. As many of theſe People are deſcended from the *Engliſh*, their Language and their Manners are not very different; but Human as well as other Animals, may ſuffer more important Change than that of Place, by being tranſplanted: Thou couldſt not ſee here the ſame Induſtry, as there is not the ſame Encouragement for Trade, therefore there is leſs Activity and Spirit than in *England*: However, among People depreſſed, never was more Hoſpitality than is in this Iſland. When I came firſt among them, I viſited one of their Merchants for the Payment of a Bill, two Days before the Money was due; I urged the greatneſs of the Favour, if it was paid immediately,

as

as I was a Stranger, and knew not where to borrow; the good Man not only gave me the Money, but ſollicited me to dine at his Houſe, where he had many of his Friends who invited me Day after Day, and to whom I have ever ſince been a welcome Gueſt: As theſe People have not the ſame Induſtry and Spirit, they are more eaſily governed, and would make better Subjects to our holy Emperor than the People of *England*. Their Women are handſome, but generally not ſo tall nor ſo neat as the *Engliſh*, though more vain of Birth, even from an indifferent Family, than the *Engliſh* are of Alliance to their Dukes and Earls: This is of no Uſe to the Kingdom, for this Vanity leads them into Idleneſs and Exceſs, two ſuch Enemies to Oeconomy as the young and vigilant Tradeſmen are afraid to admit to their Houſes: But this Vanity of Birth, which prevails too much in both Sexes, is not univerſal; the Wiſe are ſuperior to it, and labour much to cure it in the Weak. Theſe People are fond of News, and not ſo thoughtful nor plodding as the *Engliſh*, for *England* takes Care that they ſhall not have ſo much to think of, by prohibiting that extenſive Trade for which God ſeems to have deſigned them by their Situation. Thoſe among whom I have lived are ſincere, tho' with more Compliment than the *Engliſh* uſe, which gives a Stranger the Trouble of deduct-

ing ſome uſeleſs Words from their Converſation: They are a People with whom thou mighteſt live happily, and they themſelves would be happier, if they followed the Command of our holy Prophet and *abſtained from Wine.*

AZA.

LETTER II.

AZA to ABDALLAH.

From DUBLIN.

IN my laſt Letter I gave thee a general Character of the People in this Iſland; from this Time I ſhall dwell more on Particulars, from which thou wilt better judge of the Condition of the Iſland. This is a Kingdom as well as *Great-Britain*, and ſubject to the ſame King, but ſo unhappy as never to ſee him. From the neighbouring Parts of *England* it is not a Voyage of more than eight Hours to this Place, and yet I cannot find that the Kings of this Iſland ever had Curioſity to ſee their Kingdom, tho' the Capital thereof is little leſs than the great City of *Conſtantinople*, and the Palace grander than that of St. *James*'s in *London:* This is not occaſioned by any Law reſtraining the Prince, for

for he often goes with Pomp to a more diſtant and leſs fertile Place in *Germany*, attended by a Retinue of rich Nobles, whoſe Expences are a Gain to the poor Natives: However, in this Iſland the King is always repreſented, and by a Subject of *England*, called his Lord-Lieutenant, who generally reſides here a few Months in every twenty-four, ſummons their Parliaments, ſends over their Bills, that is ſuch of them as he approveth, and, when the King hath aſſented to them in private, anſwereth for him in public: For this Trouble he hath an yearly Revenue of * twenty ſix thouſand ſix hundred and ſixty ſix Sultanins, and ninety ſix Aſpers, and lives with the State and magnificence of our Eaſtern Governors; indeed with more than the King himſelf, perhaps in order to give a greater Impreſſion of his Maſter's Power, and of his own Importance: When he goes to the Houſe of Parliament, the Streets are encloſed and filled with armed Troops, a Sight ſeldom or never ſeen in *England*; if he goes to dine abroad, his Coach is ſurrounded by Guards, and the Harneſs hung with Lackeys; Parties of Horſe are frequently parading in the Areas of his Palace, and thou wouldſt imagine the Government was as military as it is in our holy Empire.

* Twelve thouſand Pounds. *Now £ 26,000. 1784.*

It is not always provided that the Deputy ſhould repreſent the Juſtice of his Maſter, but always that he ſhould ſupport his Power; and from this Neglect it may often happen that the Power will be ſupported by unjuſt Means. If the People begin to murmur againſt the Governor, he needs only to be firſt with a Complaint to the King, and accuſe them of a reſtleſs and ſeditious Spirit. It is ſeldom known that a new Governor is not acceptable, and often made ſo by the Conduct of his Predeceſſor; while he is new and unknown, he wins the People to place their Confidence in him, and to truſt him with as much of their Money as he chuſes to call for, which is generally as much as they have. I was not here long before the Governor and his Friends raiſed a Queſtion, Whether the Commons ought to adviſe the King concerning the Diſpoſal of their own Money before he had given them Leave to diſpoſe of it? Thou wouldſt wonder, learned *Abdallah*, at the Subtilty with which this Queſtion was argued, and the Reſentment of the Governor againſt the principal Men who maintained, that, concerning the Application of what was their own, they had a Right to adviſe the King, without waiting for his Conſent beforehand, to this or that Application; he took from them their Employments, he incenſed the Generality of the Kingdom; and

yet

yet a new Governor was hardly ſeen by them, when they gave him Credit for all they had: But I muſt inform thee, that he bought this Credit from them with their own Money; he gave great Sums to thoſe who had oppoſed his Predeceſſor, and, in Return, they conſented that he ſhould be entruſted with all.

When the Governor has got the Money neceſſary for his Maſter, and a Power to himſelf to make a Diſpoſition of the Remainder, his great Buſineſs of the Winter is over, and he is impatient to leave the Iſland, uſually fixing Day after Day for his Departure, in order to haſten the Parliament in their remaining Buſineſs, which is therefore often done ſo indeliberately that another Winter is employed in amending it: The Chief Governor brings over with him a Secretary, whoſe Buſineſs is to manage his Affairs in the Parliament, and to make Promiſes for him; if this Man be liberal of what is not his own, he is careſſed no leſs than his Maſter: The Governor brings alſo a Number of Prieſts and other Dependents, whom he promotes to ſome of the Biſhopricks and Civil Employments which become vacant in his Time; for to give many profitable Appointments to the Natives, who might ſtudy to promote both the Good of this Iſland and that of *Great-Britain*, is deemed bad Policy; as if it was better

better that the King ſhould have but one inſtead of two flouriſhing Kingdoms.

I cannot here avoid condemning one Part of the Behaviour of theſe People, they are too fond of their Governors before Trial, and too often have Cauſe to be diſſatisfied with them after; this carries an Appearance of Lightneſs and Inconſtancy, which is not the Character of the People, for they ſeem very mindful of thoſe who have governed them wiſely and generouſly, and there is one *Cheſterfield* whom they ſometimes remember with Pleaſure at their Feaſts.

LETTER III.

AZA to ABDALLAH.

From DUBLIN.

GOOD ABDALLAH,

NEXT to the King, as one Branch of the Legiſlature, is the Houſe or Eſtate of *Lords*, which is compoſed of Laymen and the Chiefs of the Clergy; the former have an hereditary Nobility, the latter a ſucceſſive; and as the Succeſſors are always created by the King, they are fit for the Purpoſes of the Crown. This Houſe of Nobles originally exerciſed, and ſtill hath a Right to, all the Power which

which the Eſtate of Lords exerciſeth in *England*; for its Power hath not been abridged by any Law: It is a Part of the Legiſlative Body, and was the laſt Court of Juſtice, from which no Appeal was given: But a litigious Man, who thought Injuſtice was done to him here, carried his Cauſe over to the Lords of *England*, who undertook to hear it, and, afterwards, to give it as their Opinion, that the Lords of *Ireland* were not Judges, nor capable of deciding Cauſes: Theſe Lords complained of this Proceeding, but receiving no Satisfaction, they have ſince ſubmitted, and the Decrees of *Engliſh* Lords are executed, as if made in this Kingdom: This has not only leſſened the Power of this Eſtate, but has carried many Suitors and much Money to *England*, which otherwiſe would have remained here. The Lords have ſtill a Share in making the Laws of the Kingdom, and in granting Supplies for the Support of Government, but as they are checked by other Powers in the former Caſe, and in the latter have only a Negative, a mere Liberty of aſſenting, or diſſenting from the Commons, and none of altering the Supplies, they are far from being conſiderable as an Houſe or Eſtate, and their greateſt Conſequence ariſeth from the Power given by their Fortunes of having ſmall Parties in the Houſe of Commons, which they are able, when it ſuits their Intereſt, to throw

into

into the Scale of the Court. Thou wilt eaſily ſee, moſt ſage *Abdallah*, what an unballanced Conſtitution this muſt be, and how hard it is for the People to defend themſelves againſt the Attacks of *the Crown*; But thou wilt ſee it much plainer hereafter. In the *Engliſh Ariſtocracy* the Lay-Lords are the Men of moſt liberal Education, of the greateſt Aſſiduity, and of moſt Authority in Debate; therefore both the legiſlative and judicial Power of that Houſe is naturally engroſſed by them: But in this Kingdom it is otherwiſe; the Diminution of the Power of the Nobility has made the Lay-Lords here careleſs of Improvement, and of preparing themſelves to ſupport with Dignity that which remains to them; and therefore the Buſineſs of this Houſe devolves to the Biſhops, moſt of whom, as I told thee, are Men brought over here at different Times by the different Governors; they are Men of ſome Reading, and a Knowledge acquired more from Books than from Mankind: Beſides, their Reading being confined, as it ought to be, to Points of Divinity, they are prone to blend theſe with Matters of Policy, and thereby create confuſed unintelligible Doctrines, which to ſeparate and expoſe, requires more Pains and Attention than other Lords will take: Add, that they are made by the Court, and conſequently will be too apt to preach ſuch Doc-

trines

trines as are moſt likely to favour the Schemes of the Court: The ſubordinate Clergy, who are generally appointed by them, naturally follow their Steps; and, incited by the temporal legiſlative Power of their Maſters, often undertake to extend the Laws, inſtead of inculcating legal Submiſſion to them, and are too fond of deriving them from other Sources than common Conſent, which the People hold to be their only true Original.

LETTER IV.

AZA to ABDALLAH.

From DUBLIN.

THE Houſe of *Commons* is the third, and by Conſtitution a very powerful Eſtate in this Kingdom: It ſhould be compoſed of Men choſen impartially, to repreſent the collective *Majeſty* of the People: The Number in this Houſe is three hundred; theſe have a Part in the framing or paſſing of all Laws, and being choſen by the People to carry their Sentiments to the Parliament, ought to know and to ſpeak them fairly, and to propoſe Laws ſuitable to the Circumſtances of the Times: Their great Power is that of raiſing Money for the Uſes of Go-

 vernment,

vernment, which they do by laying Taxes on various Commodities uſed or conſumed by the People; this Power, belonging properly to them, gives them an Importance above the Eſtate of Lords; and it is therefore principally that the Governor chuſes to have his Secretary in this Houſe. This Eſtate, compoſed of honeſt incorruptible Men, is able at any time to ſave the Conſtitution from Ruin; for, the Support of the Government depending chiefly on the Bounty of the Commons, they may with Juſtice delay their Grants till their Grievances are firſt redreſſed; and the Government will find it neceſſary to comply, as it cannot ſubſiſt without the People's Money. It was once the Cuſtom to ſatisfy the People firſt, and then to aſk Money from them; but the Method now is, firſt to get the Money, and then to prove that their Grievances are no Grievances. Thou wouldſt aſk me, good *Abdallah*, can the People be perſuaded againſt their Senſes? Nothing here is more eaſy: A few, called eloquent Men, will ſoon ſhew, that all which the People call ſuffering is for the public Good: But can it be for the public Good that the Public ſhould ſuffer? They would ſhew thee that too, and make it plain by a Vote of the Houſe, that one Kingdom ſhould ſuffer for the ſuppoſed Good of another; tho' their Deſign is merely to promote the Views of a few Individuals, with whom

whom they are connected. But I am now digreſſing; I ſaid it was in the Power of the Commons to ſave the Conſtitution from Ruin; and yet when I ſhall have told thee more, thou wilt doubt whether it will be in their Intention. Thou haſt read, that a Lord raiſes his Conſequence at the Court, by cajoling the People to appoint his Favourites to be Commoners; ſuch as the Lord is, ſuch then will his Commoners be: But the Nobility has always the greateſt Power, where there is no Democracy or Eſtate of the People; therefore it is the apparent Intereſt of the Nobles to join the Court in ſuppreſſing the Commons; and if the Commons are generally ſervile Dependents on the Lords, it may be done without much Oppoſition: It is an uſual Thing to hear a Lord reckon how many Commoners he can bring into the Field, that is, how many Men will ſay and do as he deſires they ſhould. The virtuous Intention of this Conſtitution was, that the different Eſtates ſhould, in the Exerciſe of their peculiar Powers, be independent one of another; for when two act as they are directed by a third, there is properly only one Eſtate: But if the Nobles here ſhould join the Court in ſuppreſſing the Commons, the Court would always find Places of Emolument by which to hold the Nobles. If theſe Things were made clear to the common People, I believe they would

not make ſuch Haſte to ruin themſelves. Another Thing which they do not enough attend to is this, Men who have Penſions, who live by the Bounty and at the Will of the Crown, may have Seats in this Houſe of Commons: It cannot be expected that theſe will quarrel with the Hand that feeds them; they will naturally pay implicit Obedience to him who ſaves them from periſhing; therefore all theſe may be deemed conſtant Followers and Engines of the Court, and in no wiſe an independent Part of the Eſtate of the Commons: Placemen alſo may have Seats in this Houſe, Perſons who hold Employments at the Will of the Crown; if theſe Men ſhould think differently from the Crown, they muſt either give up their Employments, or their Integrity, and they are but very few who would not rather give up the latter: Thou wouldſt not call theſe an independent Part of the Eſtate. If it be conſidered how many are the Vaſſals of Lords, how many are the abſolute, and how many the conditional Vaſſals of the Crown, who may be brought into this Houſe, it will appear that this Eſtate is not ſo ſtrong as it ſhould be, and that the People may be in the greateſt Danger from thoſe, who ſhould be their moſt watchful Guardians; therefore I would adviſe this People, when they are chuſing their Repreſentatives, to make three neceſſary Inquiries, Whether the Can-

Candidate be a Penſioner? a Placeman? or a Vaſſal of a Lord? Know farther, that theſe Commoners hold their Seats in Parliament uſually for the King's Life: A Man who is intitled to the Fruits of a profitable Eſtate for a long Term of Years, grows regardleſs of his Landlord, while he, whoſe Fruition is to determine ſoon, is ever courting the Proprietor's Conſent to a longer Enjoyment: If theſe Commoners ſhould be bad Men, they might go Hand in Hand for twenty, thirty, or forty Years, in a Scheme to eſtabliſh a Government totally new and worſe than the preſent; and tho' the People ſhould diſcover it, they would have no Remedy but Complaint or Reſiſtance; if the Crown ſhould encourage the Scheme, Complaint would be diſregarded, and the Conſequence of Reſiſtance is terrible: This Conſideration makes it ſtill more neceſſary to make the Inquiries which I mentioned before.

The term is now limited to 8 years.

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LETTER V.

AZA to ABDALLAH.

From DUBLIN.

I CANNOT neglect to mention to thee another Body of Men, which I will not call an Eſtate of Parliament, for that is an Eſtate which has ſome Right independent of another's Will, and which, it is ſuppoſed, ſpeaks its own Mind; but this Body being nominated and removeable by the Crown, cannot be ſuppoſed *to have any Mind of its own to ſpeak:* It is called the *Privy Council*, and conſiſteth of ſuch Perſons as the King, *by the Advice of his Miniſters*, appointeth. It was deſigned to adviſe the Governor in Matters of State, concerning the Propriety of mitigating or enforcing the Execution of the Laws, to conſult for the public Good, and inquire into Treaſons and other Offences againſt the Government: In the Reigns of very ambitious Kings, it often acquired an exorbitant Power; but it was never deemed an Eſtate of the Realm. In the Reign of their ſeventh *Henry*, when this was a very unſettled Kingdom, full of national Diviſions between *Engliſh* and *Iriſh*, which gave *England* much Trouble, and made the Government

ment of this Iſland difficult and unſtable, *Edward Poynings*, a ſubtle Stateſman, did, by a Stratagem, obtain an Act from this People, that *Ireland* ſhould never hold a Parliament till the Governor and Privy Council had informed the King in *England* of the Cauſes of holding it, and what Bills were proper to be paſſed by it into Laws, and till the King and his *Engliſh* Council conſented that the Bills were juſt, and the Meeting proper; by which Means the Power of framing or drawing up Acts to paſs in Parliament, was veſted in the King and his Councils, and only a Negative left to the Lords and Commons, which is the very Reverſe of the *Britiſh* Conſtitution; the King had, in Effect, the legiſlative Power, and might favour the *Engliſh*, or oppreſs the native *Iriſh*, as he pleaſed; for theſe People could hold no Parliament till he aſſented, nor propoſe any Laws but ſuch as he approved before the Parliament met. In the very next Reign this Act was repealed, but for a Time only. As the Kingdom grew more civilized, this great Power of the King, and his Privy Council here, which is nominated by himſelf, grew leſs neceſſary, and more burthenſome, and in a later Reign it was made lawful for the Governor and the Council to ſend over Bills, or Cauſes for making Laws, to the King, as well during the ſitting of the Parliament as before, and theſe being

being approved by the King might be paſſed into Laws here, if they were agreed upon by the three Eſtates of Parliament, the King in the Perſon of his Repreſentative, the Lords, and the Commons, who are conſtitutionally the legiſlative Body. In the next Reign, the moſt famous in *Engliſh* Story, during the Government of *Henry Sidney*, a prudent and well-diſpoſed Deputy, whoſe Eye was continually fixed on the Advancement of the Commonwealth, Laws were made in this Kingdom without any Regard to the Act of *Poynings*, which for a Time was again repealed: But in the ſame Reign (the Parliament fearing that ſome Governors might not, like *Sidney*, ſtudy to advance the Prince's Honour and the Utility of the Commonwealth, but act from partial Affection or other Regard) a Law was made here that no Bill ſhould be ſent to *England* for the Repeal or Suſpenſion of the Act of *Edward Poynings*, unleſs it was firſt agreed to by a Majority of the Lords and Commons in their reſpective Houſes: This Law ſeems to declare the Progreſs of Bills in the former Part of the Government of *Sidney*, *viz.* that when they were agreed to by a Majority of the Lords and Commons in their reſpective Houſes, then they were ſent to *England* without farther Deliberation: A friendly Man, who informed me of theſe Matters, ſhewed me that in

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in the Time when *Thomas* Lord *Wentworth* was the Governor, the Lords themſelves framed Acts or Bills, the doing of which, by the Law of *Poynings* and that which explains it, belongs to the Deputy and Council. Indeed the Governor proteſted againſt this Proceeding, but in his Letters he ſayeth, *Being unwilling to venture a Controverſy with them, till the Subſidies were paſſed, I let them alone till the laſt Day that I came to conclude the Seſſion:* By which Saying thou mayeſt judge of the Importance of the Commons in granting Subſidies, when this great Man, who wanted not a high Spirit, feared to oppoſe even the Lords in their Proceedings, leſt his Maſter ſhould get no Money; for the Lords may deny the Subſidies, tho' they cannot aſcertain them, nor alter what the Commons grant. Thou ſeeſt that *this Power exerciſed by the Governor and Council, of framing Bills, as ſeemed good to themſelves,* was ſuſpended without any new Statute to that Purpoſe; and yet the Laws then made, without Regard to *Poyning*'s Form, are now valid, which is enough to ſhew that this Privy-Council is not deemed an Eſtate, or neceſſary Part of the Legiſlative: For if the legiſlative Power was to be exerciſed neceſſarily after the Manner preſcribed in *Poyning*'s Statute, or the Statute explaining it, then the Laws made in the firſt Seſſion of Lord *Wentworth* would not be va-

lid; yet they are ſtill the received Laws of the Country, tho' the Form of making them was proteſted againſt by the Governor.

I will now tell thee what Power the Privy-Council exerciſeth at this Day: When the Lords or Commons have framed a Bill, which they do in their reſpective Houſes publickly, it is ſent by them to the Governor, in order to be tranſmitted to the King: The Governor carries it to the Privy-Council, who, with him at their Head, ſit in a private Room, and debate whether it ſhould be altered, or ſent to the King, or deſtroyed; and the Lords, the Commons, and the People know no more why it is altered, or rejected, than the King himſelf: For, this Privy-Council, blocking up the Way, can prevent any Communication between the King and his People; and the Subjects may groan under the heavieſt Oppreſſions, tho' they have the beſt of Princes. This ſeems to me unfair Dealing with the Prince; for if the People, finding no Redreſs of their Grievances, ſhould reſolve to give the King no Money, the Regal Power would be diſtreſſed without deſerving it. Tho' this be called a free Kingdom, I do not find that the Lords and Commons endeavour to reſtrain this Council, and to open an Intercourſe with the King; yet the Effects of this Power in the Council are very grievous at this Day.

The

The Inhabitants of this great City are ſupplied from *England* with Coals; and the *Engliſh*, knowing their Neceſſity, ſend theſe Materials in ſuch Quantities and at ſuch Prices as they think fit; when a Number of Coal Ships arrive together, two or three only come at one Time to the Market, the reſt ſtay at a Diſtance from the Town, and thereby enhance the Price of this Commodity as effectually as real Scarcity could do; ſo that what the People bought for thirteen Shillings, before this Device, they cannot now buy for leſs than ſeventeen, nor in Winter for leſs than twenty: To defeat this Combination of the Coal-Traders, the Commons framed a Bill, which impowered the Magiſtrates of this City to ſell at a moderate Price all the Coals which were not brought to the Market within a limitted Time after the Arrival of the Ships in this Bay: Thou wilt think ſuch a Law, which was to ſave the Poor from periſhing with Cold, would not be refuſed by the King, to a People who give him their Money when he aſks it; but it is ſaid, that the Privy-Council would not ſend him this Bill, but deſtroyed it with ſome others of equal Importance. Thou ſeeſt, *Abdallah*, that this Council may ſtarve the People, if they think it proper. I aſked the Brother of a Privy-Counſellor, if he could inform me why the Council had ſuppreſſed this Bill; he

told me they had very good Reaſons; that the Bill might go at another Time, but at preſent the Governor was a Kinſman of the great * Coal-Proprietor in *England*. I cannot ſee what Security for Freedom this People can have, when the King's ſecret Counſellors, without the Will or Knowledge of the King, can deprive them of Fire or Bread, or deny them the moſt neceſſary Laws. That Lord *Wentworth*, whom I mentioned before, ſayeth, *I am of Opinion there cannot be any thing invaded, which* IN REASON OF STATE *ought to be by his Majeſty's Deputy preſerved with a more* HALLOWED CARE *than* Poyning's *Act:* He was a Man of much Penetration, and if he was living could tell thee what theſe Reaſons of State are; but if I may judge from the Conduct of his Times and of his Maſter, there was *a Reaſon of State* for every Act which enabled the King to oppreſs the People; and theſe Reaſons of State, *which are not like any other Reaſons*, were ſo multiplied, that the People of *England*, to be quit of them, cut off the Heads of this *Wentworth* and of his Maſter.

* Sir *William Lowther*, deceaſed, a Gentleman of many Virtues. Yet one.

LET-

LETTER VI.

AZA to ABDALLAH.

From DUBLIN.

ALL worldly Things take Delight in Change: The beſt regulated Monarchies are variable; but the Kind of Change is uncertain; therefore Jealouſy is natural both to the Prince and the People.—There are two Sets of Men at this Time which ſpeak the Opinions of almoſt the whole Kingdom: One Set is ever condemning the Miniſters, when they but ſeem to be wrong; the other is ever praiſing them, whether they be wrong or right; there is a Plainneſs in the former which ſeems incapable of deceiving, a Politeneſs in the latter which is unwilling to offend: They are known by the Names of Countryman, or the People's Man, and Courtier, or the Prince's Man, Names more ſignificant and leſs liable to Miſtakes than thoſe which are uſed in *England:* The Countryman's Mind is delivered in Words that want no Explanation; the Courtier's by Hints and ambiguous Phraſes; the former is a Stranger to every Thing but the Facts, and from theſe deduceth the Cauſes; the latter knoweth all the

the Cauſes, and from theſe hidden Sources juſtifieth the Facts; this Difference has introduced a common Saying, that ſuch a Man is, or is not in the Secret: Theſe two Sets are eaſily diſtinguiſhed in public and private Places; at the Palace the Courtier is known by his Bow; at the Coffee-houſe by his Whiſpers; in private by hugging in Corners; his Tongue is more filed, and his Smiles are better timed: The Countryman bows aukwardly, or not at all; ſpeaks his Sentiments ſo loud that a whole Company can hear him; looks fully at the Faces of Men, and only laughs when there is a Jeſt to be laughed at: One is every Man's Slave, and the other ſcarce any Man's humble Servant. As I am admitted indifferently into their Company, I am entertained by the Opinions which they have, or ſeem to have, of each other: If two of theſe are in a large Company together, the Converſation is frequently general, but he who ſtays laſt ſeldom fails to tell me the Character of the other: *That's an honeſt-minded Man,* ſays the Courtier, *but 'tis Pity he is ſo miſled; let me whiſper you, there are more* Jacobites *in this Kingdom,* that is, Enemies to the reigning Family, *than you are aware of; —the Court have their Reaſons:* Or,—*You know that Gentleman, I ſuppoſe,—a very good Man, but he was educated at* Glaſgow,—*a Republican,—all Republicans there:* If the Courtier

Courtier goes firſt, *Come*, ſays the Countryman, *let us pray for honeſter and wiſer Servants to his Majeſty: Would, half of the preſent Miniſters were hanged, and the fawning Crew that follows them, for they have neither left us Liberty, Money, nor Reputation.* If two of theſe happen to diſpute, the Countryman makes his Charge boldly, and the Courtier defends like a Maſter, complains of the Hardſhip that he is not at Liberty to ſpeak all that he knows, but with Politeneſs and an Air of Seriouſneſs aſſures me, or ſome indifferent Perſon who is of eaſier Faith than the Countryman, that it was impoſſible for the Miniſtry to act with more Wiſdom and Juſtice. I confeſs to thee, when I was firſt in Company with ſome of this laſt Set, and heard them ſpeaking in the Royal Stile, *We have done this*, and, *We have given proper Orders*, I thought myſelf among the King's firſt Miniſters, but upon Enquiry found that they were Hirelings, who by Flattery had crept into the Favour of the Governors, or dependent Kinſmen of ſome Lord of the Council, by whom they had been entruſted with the extraordinary Intelligence of a Proclamation, the march of a Regiment, or Prorogation of the Parliament, which was the next Day in all the Papers of the Kingdom.

To the Diſſentions between theſe two Sets of Men the Preſervation of their little Liberty is owing: They rouſe the Spirit and Genius of each other, and their Watchfulneſs ſecures them from Surprize: The like Diviſions, which have long ſubſiſted in *Britain*, have the like Effect; and, from their firſt Origin to this Day, it will be difficult to point out many Periods, when the Men of *Britain* were in the general of one Mind, excepting the Times of great Revolutions, when the Courtier ſubmitted to act as the Countryman, and to draw the Government from Deſpotiſm nearer to a Commonwealth.

LETTER VII.

AZA to ABDALLAH.

From DUBLIN.

THOU wouldſt imagine *Abdallah*, that from a Mixture of the two Characters laſt mentioned to thee, one might be drawn that would be generally pleaſing; and it might be ſo: But there is a Creature here more ſurpriſing than any thou haſt ſeen; he hath neither the rough Honeſty of the Countryman, nor the myſterious Knowledge of the Courtier; he hath no real Love of his Country,

See back for page 33.

Country, and yet would ſeem to have it; he hath a real Love of the Court and high Meaſures, but would ſeem to want it; he pretends an Ignorance of all publick Matters, leaves them to Men wiſer than himſelf, and when they are at the worſt, affects to think they could not be better: In *Athens* a Man would have been hanged for being what this Man ſeems to be: But no Man is farther from being a Neutral, which he would ſeem to be, than this Man: He is by ſome called a Court-Jeſuit: By a ſeeming Inattention to others, he createth a real Inattention to himſelf, and thereby gathereth more Knowledge than the moſt curious; by an affected Heedleſſneſs of public Matters, he createth a real Neglect of them in others; and when he is recommending to his Acquaintance the Care of their domeſtic Affairs, is then leaſt attentive to his own: He never joineth the People in Complaint or Remonſtrance:——*He is a Stranger to thoſe Matters*——*He is no Judge*——*He is of no Conſequence*——*It would do more Harm than Benefit if his Name was ſeen there, for all the World knows that he was always ſuſpected by the Court:* To Court-Addreſſes and Repreſentations his Name is ſometimes annexed;——*He was led into it by my Lord*——*It is only a Matter of Form*——*It is well known, the King never looks at theſe Things.*

One of theſe Men is of more real Uſe to the Court than ten profeſſed Courtiers; his Intelligence is better, and more eaſily had: Under the Maſk of Impartiality and Stayedneſs he can, by a cold Look, damp a Deſign which is ungrateful; or by a few Words, gravely and timely applied, forward a Meaſure that is pleaſing to the Court. There are more of this Claſs here than in *England*; their Induſtry is great at all Times, and in the Hurry of a Seſſion they are overlooked more than they ſhould be: Their Seaſon is the intervening Winter, when public Affairs lie dormant here; it is then they ſwarm, watch the drowſy Hours of the People, and take Occaſion, from their Diſappointments, of which every Seſſion ſupplies a Store, to cenſure the Folly of caring how the Nation is managed—*Make your Fortune, let the Nation take Care of itſelf; what availeth your meddling or mine?—Let every Man look to his domeſtic Affairs, and not ruin himſelf by attending to Things without his Sphere.* While one of theſe Men was arguing thus, I could not refrain from ſaying to him, If the Public is ruined by Knavery or Miſconduct, how are you ſure of eſcaping the Ruin? Sir, he anſwered very ſoftly, I ſee you are a Stranger, the Public is in no ſuch Danger as you are told; there are a Set of Men who are ever comparing this Time with the Reign

of

of *James* the Second; whereas it is well known we are in no Danger from Popery; his Majeſty is a zealous Proteſtant. But, ſetting Religion aſide, I replied, your Conſtitution, of which you ſpeak ſo highly, may be totally violated; that juſt Ballance of the Powers of the King, the Lords, and the Commons, which ſecures Liberty to the People, may be deſtroyed; and ſurely you do not wiſh for ſuch an Event. Upon this he turned away, and left me very abruptly.

LETTER VIII.

AZA to ABDALLAH.

From DUBLIN.

THERE is a Man here to whoſe Friendſhip I am much indebted; every Thing which is curious he ſhews to me, and conducts me to every Place where I may hope for Entertainment or Knowledge: We were lately at a public Aſſembly, where the Men and Women of all Ages, noble and ignoble, met and talked of the Weather, the Faſhions, and the News, as the Merchants of *London* do of the Stocks at the *Royal-Exchange*. The Woman, whoſe Province it was to receive the Company, (for this is

an Entertainment of which the Women are ſole Conducters) was the Wife of the firſt Magiſtrate, and Daughter of a common Tradeſman who ſupplied me with Lights; ſhe was then known by the Name of *Lady Mayoreſs*: I looked for Civility from her, and nothing more, but to my great Surprize found nothing wanting in her that could improve the Entertainment: Though hundreds were aſſembled there, ſhe was as eaſy as in a private Company; many were Strangers to her, yet her Affability extended to all; ſhe never wanted that general Converſation which becomes the politeſt Women in ſuch Aſſemblies, nor ſhewed any Partiality, but that of making the greateſt Strangers moſt pleaſed with themſelves and with her Entertainment: She was chearful without Levity, and her Familiarity never bordered on Meanneſs; though humbly born ſhe would have graced the higheſt Station, and the higheſt-born could not more adorn hers: If ſhe had as much Health, *Abdallah*, as ſhe has of good Breeding, ſhe would not be unworthy of the Bed of our holy Emperor.

I obſerved, that ſeveral of the Men and Women no ſooner ſaluted the Mayoreſs than they ran precipitately, as if ſome Dæmon had hurried them, to Tables which were diſpoſed in ſeveral Parts of the Room, and began to ſhuffle and throw from Hand to Hand

thoſe painted Papers called Cards, of which thou haſt read; the Men ſometimes curſing, and the Women chafing and fanning to cool their Anger, while others ſeemed to ſmile becauſe the firſt were enraged. You ſee, ſaid my Friend, what a polite People we are: There is not a Folly nor a Vice in *England* which we do not import Duty-free; becauſe we are not at preſent allowed to trade extenſively abroad, we amuſe ourſelves with this Species of unconfined Commerce at home: It is of all Trades the moſt general, the Lord and the Lackey are on an equal footing at it, and it is never obſtructed as other Commerce is, by a weekly Feſtival.—I do not ſee how you can call this an Amuſement; ſaid I, I thought your Women beautiful before, but their Faces are now ſo diſtorted, that they ſeem to me worſe than thoſe whom you confine for Madneſs; if they have the Uſe of Reaſon, they would ſhew it better in copying the Addreſs and polite Behaviour of their Hoſteſs, and in a general eaſy Converſation. Court-Cuſtom, replied my Friend, has eſtabliſhed this kind of Trade, it employs half the Time of our Nobility, and to ſome leading Families in this Kingdom is the ſole Relief in that long heavy Day which is appointed for worſhipping God: Till it is diſcouraged at the Court, it will prevail with other Cuſtoms as fatal which come from thence. Behold that

Lord

Lord trafficking with a Beggar; it depends on the Accident of five or ſix Spots appearing on the next Paper which is turned up, whether he ſhall To-morrow ſell his Eſtate to pay a Debt of Honour, and ruin the Creditors who have been theſe ſix Months paſt ſupplying his Table with the Neceſſaries of Life. I was going to inform the Lord upon what unjuſt Terms he played, when his evil Fortune prevailed and left him not worth a Shilling; I am told the Court has ſince given him a yearly Penſion, as a Reward for his Prodigality, and the Sharper who hath his Eſtate is ſent to ſit in Parliament and traffic there. Though this Man's Misfortune ſoon ſpread through the Room, it had no other Effect than to make two or three Perſons curious to try Fortune with the Winner; wherefore I turned from theſe Lunaticks, to a Set who were entertaining themſelves more rationally: they were a Mixture of young Men and Women, making and improving Acquaintance with each other; ſome I obſerved in Pairs, like Lovers who had gone through the firſt Stages of Love, and, by their whiſpering and hanging about each other, ſeemed preparing for the laſt; by all their Looks they appeared more deſirous of being in private than in public: One Pair, more delighted with each other than the reſt, after many ſoft Looks and Sighs, and now and then a Kiſs of a lovely

lovely white Breaſt, which the Woman permitted to be taken behind her Fan, with ſome Precipitation retired: I aſked my Friend who thoſe happy two were; the Man, ſaid he, was forced when he was abroad to marry a beautiful Woman, whom he ſtrove in vain to debauch, and whom he ſince deſpiſeth becauſe ſhe is his Wife; the Lady, with whom he retired, is the Wife of an old Gentleman, who ſettled a great Eſtate upon her, becauſe he could gratify her no otherwiſe. He had ſcarce anſwered me, when the young Man returned, and began his Addreſſes to another, and a third: Are theſe, ſaid I, alſo married to old Men? No, anſwered my Friend, but a Man of Gallantry is always acceptable; though his Familiarity has tainted the Reputations of a dozen Women, he is not therefore leſs agreeable to the reſt.—I was going to requeſt that my Friend would recommend me to a more intimate Acquaintance with ſome of theſe Women, when he thus continued. —Do not imagine that, though he hath ſullied their Reputations, he hath therefore ſullied their Perſons; our Women are not arrived to that Eaſe, which prevaileth in *London*, of doing at once what they deſire to do; nor doth this Place afford ſuch Opportunities as *London*; here they are much more temperate in Fact, and though many of them promiſe an eaſy Conqueſt, they will hold out

long,

long, and, like Cowards, take Courage from Fear; that gay Intercourſe between the Sexes, is the only Thing in which we have not exceeded our *London* Neighbours, though we are taking daily Pains to rival them in it, and, in deſpight of many Diſadvantages, are likely to ſucceed: Give us equal Opportunities, and our Women will ſhew equal Genius in uſing them.

LETTER IX.

AZA to ABDALLAH.

From DUBLIN.

THOU haſt read, moſt ſage *Abdallah*, the Conſtitution of this Kingdom; like to the Government of the Iſland is that of its Metropolis, this great City of *Dublin*: The King's Lord Lieutenant here, who is called the *Lord Mayor*, is choſen by his own Privy-Council, a Body which was originally created by the Citizens, but which now creates itſelf, and upon the Removal of any Member adds another, as ſimilar as may be to the laſt: This Privy-Council was firſt framed for none other Purpoſe than to adviſe the City Lord Lieutenant, and conſult for the Peace and Security of the Citizens; but in Progreſs

Look forward to Page 41.

Progreſs of Time it uſurped the whole Government, and ſtill retains it: When I tell thee its Power, thou wilt not wonder that I ſay it has the whole Government: Remember firſt that it createth itſelf; from its own Body it createth the *Mayor*, who is the firſt Magiſtrate of the executive, and Head of the legiſlative Power of the City; next, it conſtituteth the Sheriffs, the ſecond executive Eſtate and the Preſidents of the lower legiſlative Houſe: This lower Houſe is compoſed of Men taken from Fraternities of different Trades or Occupations, and hath a Negative on all Laws propoſed by the Mayor's Privy-Council, which is a wiſe Regulation; but this Houſe is abſolutely under the Direction of the Privy-Council, or Board, which defeats the good Deſign of that Regulation: firſt, the largeſt Fraternities, which are always moſt difficultly bribed or governed, have the feweſt Members, one only Fraternity excepted, of which the Privy-Council are Parts, and in which their greateſt Power lies: Therefore this Aſſembly, like another in this Kingdom, is more eaſily packed: In the next Place, a Fraternity has not the abſolute Power of chuſing its Members, but muſt ſend to the Board a limited Number of Names, and from theſe the Board electeth; whereby it happens that a Fraternity has not, in fifty Years, and never can be ſure of having for

its Members, thoſe whom it moſt approveth; for if a Fraternity has three Members, and is obliged to ſend ſix Names to the Council, the three moſt agreeable to the Fraternity will be, and I find generally are, rejected: Now it is difficult at any one Time to find, in a ſmall Society, more than three or four who are qualified by Integrity and Knowledge to ſit in Council, and if theſe are rejected, the lower Houſe muſt conſiſt of Men of another Character: being thus compoſed of the Creatures of the upper Houſe, the whole Government of the City conſequently devolveth to the Mayor's Privy-Council; and however their Conſtitutions may differ from deſpotic, the Governments of the Kingdom and of the City differ from it only nominally, and by their Similarity ſtrengthen each other: The Mayor's Council never chuſeth Officers who are unpleaſing to the King's Privy-Council; and the King's Privy-Council defeateth any Attempt, however regular and parliamentary, that tends to abridge the Power of the Mayor's Council. The Conſequences of this Government are evident every Day in every Quarter of the City; no Town is more tumultuous, none abounds more with Nuſances; no Streets are worſe paved or filthier, none worſe illuminated; no Citizens are more diſcontent, and no Governors more over-bearing than the Mayor's Council; yet the

the very Men who repreſent this City in Parliament are Members of that Council, and it is ſaid that one of them oppoſeth every Scheme to better regulate the City.

My Hoſt tells me, that if this City was divided, as *London* is, into Diſtricts impowered to elect their Governors, and if the Election of other Officers was given to the Citizens at large, and the framing of Laws to a Repreſentative of them, that the Civil Power would be able to execute the Civil Laws, which, he ſays, would be ſuch an Abridgment of the Court Power, of commanding this City by a Military Force, as would not be liſtened to.

LETTER X.

AZA to ABDALLAH.

From DUBLIN.

I WENT Yeſterday with my Friend to ſee the Manner of doing Buſineſs in the Aſſembly of the Commons, which, as I told thee, has the Care of all the Liberty left to this Kingdom: After we had waited two Hours, an holy Prieſt prayed in their Form, for a Bleſſing on the Work of that Day, and then retired. The Houſe was very full, but

the Chair in the midſt of it was empty, which led me to aſk who was expected to fill it: That, ſaid my Friend, is to be the Buſineſs of this Day; the Man, who filled that Chair theſe twenty Years, quitted it Yeſterday for an annual Bounty of two thouſand Pounds, and the Title of a * Lord. That Gift, I ſaid, muſt be for Services which he hath done to the Court: No, anſwered my Friend, but for Services done to the People:—Methinks that makes it ſtill more generous, and a great Encouragement for Men to ſerve their Country: Do not, he ſaid, miſtake it for an Act of Generoſity; becauſe he ſerved his Country once, the Court gives him this Penſion that he may never act the like Part again: I underſtand you, ſaid I, and now the People are met to chuſe ſome Man who has Courage enough to love his Country, and yet be poor. Before I had finiſhed theſe Words a young Man aroſe, and, in Words quicker than I could underſtand, told the Houſe, that it was the Pleaſure of the Governor they ſhould elect a new Speaker, the laſt being called by his King to the Houſe of Lords: After him aroſe a grave, compoſed Gentleman, whoſe Syllables were not ſo rapid, and enumerated the Qualities neceſſary for the Man who was to fill that Chair, a Catalogue of more Virtues than I am able to remember,

* E——l of *S—n—n.*

ber, but not more than fill the Breaſt of our venerable *Achmet*: I was looking around me for ſome reverend Perſon whom theſe Qualities inhabited, when he pointed to a young * Man of goodly Appearance, who ſat near to me; I looked on him with Admiration, and was ſtill more pleaſed to find that he declined the Honour intended him, with a Modeſty that ſeemed to make the other Virtues aſcribed to him more lovely; he thanked the Houſe for the Honour which they had done him, confeſſed himſelf unequal to the Taſk, and decently deſired they would elect a Perſon better qualified for ſo important a Place. This young Man, ſaid I, has acquired the Love of this Houſe by his Sincerity, and juſtly, ſince he retains it even when they are courting him with Offices of Honour; he who has Honeſty enough to confeſs his Inability for a great Office, will be virtuous in the Diſcharge of that for which he is fitted; Be not haſty to conclude, ſaid my Friend; that young Man has been ſolliciting many Years publickly and privately for this Office, and the annual Bounty of two thouſand Pounds was given, not more to remove the late Speaker, than to ſubſtitute this Man in his Place; it is the Cuſtom to refuſe the Offering of this Chair, when it is moſt deſired, and you ſhall ſee that young Man overjoyed when

* *J——n P—n—n—y.* Eſq;

when he is in Poſſeſſion of it, though now with ſeeming Modeſty he declines it: What, ſaid I, is it a Cuſtom to tell Lies in your grandeſt Aſſembly? On theſe Occaſions it is.—But if Lies are eſtabliſhed on ſome Occaſions, what Security have you that Men will ſpeak Truth on any Occaſion, or how do you know when the Truth is ſpoken? We never look, ſaid he, for any Security of that Kind, for it is not to be had; nor is it poſſible for us to know when Truth is ſpoken; we expect every Day to be deceived, and he who can deceive us with the beſt Grace, is ſure to riſe higheſt in the State: One of our Orators will come into the Houſe, and, with Fear and Concern for us and our Families, inform us that he has received Intelligence, that all the Troops of *France* are on their Shore embarking for this Iſland, and, unleſs our Forts are put into a State of Defence, we and our Children will in a few Days be no more: When he has got all the Money we have, the *French* are no more heard of, and our Forts are left defenceleſs as ever: That * quick-ſpeaking Man, who roſe firſt To-day, has been employed ſeveral times to frighten us out of our Senſes and our Money, and has always ſucceeded.—How?—When a Man has deceived you once, do you believe him a ſecond Time?—What can we do?

* *H——y C——y*, Eſq;

do? A Secretary will tell us he has received ſecret Intelligence from *England*, if we do not believe it, he will repreſent us as diſobedient and factious; if we do believe it, he will, in Conſequence thereof, aſk us for our Money.

How bleſſed, *Abdallah*, are the Sons of the Prophet, whoſe Manners are ſimple, and whoſe Language is the Truth?

LETTER XI.

AZA to ABDALLAH.

From DUBLIN.

I WAS induced to go a ſecond time to the Houſe of Commons, having before ſeen nothing but Form, and heard nothing that was true: Some important Buſineſs was expected to employ that Day, and my Friend promiſed me that I ſhould hear learned Speakers, a Promiſe which was ſufficient to carry me much farther than the remoteſt Part of this City is from my Dwelling: I had ſcarce ſeated myſelf in the Gallery of the Houſe, when a * middle-aged Man aroſe, and, with a becoming Solemnity, talked of the great Happineſs of having a Conſtitution, by which the

* —— *F*——*ch*, Eſq;

the Powers of the King, the Nobles, and the Commons were ſo properly ballanced, that one could not infringe the Rights of the other; by which the People had free Acceſs to the Prince for Redreſs of Evils, and the Prince to his People for Subſidies, to ſupport his Government; that he apprehended, the Conſtitution under which he lived was ſuch, and, while he found it ſo in Effect, he would be content and happy; but while another Body, diſtinct from the three Eſtates, aſſumed a Power ſuperior to theirs, and rendered their Acts invalid, which he feared had been lately done by the Privy-Council, he could not think himſelf under a free Conſtitution, and under any other Conſtitution he could not be content: therefore, that it might appear, whether the Council had exerciſed a Power ſuperior to that of the King, the Lords, and the Commons, he propoſed, that the proper Clerks ſhould lay before that Houſe all the Bills ſent by the Commons to the Council, and the Bills ſent by the Council to the King, by which Means it would be known, whether the King had ſeen the Grievances of his People or not.——Immediately up roſe * a grave, manly Figure, with Wiſdom and Dignity in his Aſpect; the Silence and Attention of the Houſe ſeemed to proclaim him the Champion of whatever Cauſe he undertook; he

* *A——y M——l——e*, Eſq;

he explained with great ſimplicity and Majeſty of Words the Conſtitution of this Kingdom, expoſed the Weakneſs of thoſe who thought that all Power was in the Three Eſtates, or that it ought to be in them; he ſhewed that the Council was the moſt eſſential Part of this Conſtitution, and deſerved to have the greateſt Power, as the Members of it are ſworn to do Juſtice; and that it was little leſs than a Capital Crime to attempt to take this Power from them: In the Concluſion, he proved with great Eloquence and Strength of Aſſertion, that the King in his Privy Council was abſolute, as our mighty Emperor in his *Divan*.—— While he ſpoke, I thought I was at *Conſtantinople*, and was going to proſtrate myſelf before him, for maintaining the Juſtice of our Government; ſurely, I ſaid, *Mahomet* is great, and his Religion ſhall prevail:— But a young Man aroſe, and with Sedateneſs mixed with a Species of Wit, which they call Irony, ſo confuted and ridiculed what the other had ſaid, that he ſoon convinced me I was in another Country, and under different Laws from thoſe of the *Eaſt*: Tho' the former had ſpoken wiſely, yet the young Man ſeemed to have ſpoken more pleaſingly, for almoſt the whole Houſe aſſented to what he ſaid, and when the Voices were to be taken on each Side of the Queſ-

tion, even the grave Man whom I was going to reverence, appeared in a few Minutes entirely of another Mind: What, ſaid I, is it uſual for Men of his Age and Wiſdom, ſo quickly to change their Sentiments of ſuch important Matters? You ſee, anſwer'd my Friend, the Force of Truth, when it comes upon Men unprepared, unſchooled, they cannot reſiſt it: This Queſtion was ſudden and unexpected, and the Juſtice of the young Man's Aſſertions ſo evident, that all the Eloquence of that grave Pleader, unaſſiſted by other Arts, could not prevail againſt them: He who in the laſt Seſſion of Parliament was the Idol of the People, whoſe Image was revered, who led the Nation by his Voice, and the Power of Truth, is ſo weak when he oppoſes a young Man pleading for his Country's Freedom, that he cannot lead a ſingle Senator, and to avoid the Shame of ſtanding alone againſt the reſt of the Houſe, joins with them; and hides his Confuſion in the Crowd.

LETTER XII.

AZA to ABDALLAH.

From DUBLIN.

THAT Friend whom I have ſo often mentioned to Thee, conducted me Yeſterday to the Academy which was founded in this Kingdom for the Education of Youth, by it's Queen *Elizabeth*, the moſt chaſte and honourable of the Queens that have ſerved *Jeſus*; ſhe who made the firſt Treaty of Commerce to our *Eaſtern* World, in the Time of our Grand Sultan *Amurath* the Third of that Name. The Buildings of this Academy, or little Town, which claims to have a Juriſdiction within itſelf, are plain and neat; thoſe of the firſt Square, when they are finiſhed, will be magnificent; but the Square is little, and the Buildings being lofty over-ſhadow it and are made gloomy by their own Shade. I was conveyed into a Hall, where many of the Students were employed in anſwering Queſtions propoſed by a ſet of grave Clergymen, which I ſuppoſed to be Queſtions of Religion; but my Companion, who takes all Occaſions of informing me rightly, told me that this Examination, which is held Quar-

terly, extends to the antient Languages, to the Sciences of Reaſoning, of Aſtronomy, of Phyſical and Moral Knowledge; from ſtudying the laſt, he ſaid, our young Noblemen are excuſed by their Birth and Fortune, and admitted to the ſeveral Ranks or Degrees, without any Doubt that Honeſty does not neceſſarily ſpring with Nobility. When the young Men have reſided here four Years, and ſuffered a limited Number of Examinations, they are admitted to the Rank of Batchelors, or Novices in the Arts, and after three Years more ſpent in doing little or nothing, they are ſtiled either Maſters of the Arts, or Batchelors of Law, or more properly Juriſprudence.—You have then, I find, a School of Juriſprudence, which, I think, is of all the fitteſt in Academies which are to educate the Stateſmen, Pleaders, and principal Commonalty of a Free Nation: Do not miſtake, he ſaid, here is no ſuch School; Degrees are conferred in that Science, but without examining the Knowledge of thoſe on whom they are conferred; I have known many complimented with a Degree, who never opened a Book of that Science, nor knew more by Inſpiration than other Men: I think, as you do, that it is a moſt neceſſary Science; When a young Man has acquired a Knowledge of Right and Wrong, and of the general Laws

of

of Nations, he ſteps naturally and eaſily to the ſpecial Laws of his own Country, and a knowledge of the Situation and other great Circumſtances of his Country, will lead him to the Cauſes of it's Laws : The Neglect of this Study, makes the Education of our Noblemen very imperfect ; untutored in Morals, in Juriſprudence, or in the Laws of their own Country, they are ſent abroad to finiſh their Education, which is generally concluded by an Importation of foreign Vices, at the beſt, foreign Faſhions, perhaps proper, where they are Native, but in this Climate abſurd as their Importers, and intolerable as our Air to a Citizen of *Naples*: Thus finiſhed, the young Traveller is handed by his Father or his Fortune into one of the Houſes of Parliament, where he continues a good Senator for his own or the King's Life. I have often thought that the Buſineſs of the Houſe of Lords would not devolve to the Biſhops, nor that of the Commons to the Lawyers, if our young Men of great Fortune were educated in a different Manner :— While he was ſaying this, he led me to the Front of a ſmall but fair Building call'd a Printing Houſe, I was curious to ſee the Employment of the People within ; but he informed me that ſince the Houſe had been built, no Man of the Academy had employed the Preſs with any Original Work either

ther of Genius or Induſtry: The younger Maſters have too ſmall Income, and therefore are engaged in the ſole Purſuit of acquiring Pupils to ſupport them; the Elder have too great Income, and Opulence is an Enemy to the Exerciſe of Genius. This Diſtinction of younger and elder Maſters induced me to aſk concerning the Conſtitution of the Academy: that, ſaid he, like the preſent Government of the Kingdom is far from being equal; the Provoſt, the Maſters or Fellows, and a particular Set called *the Scholars*, conſtitute this Corporation, which has it's Repreſentatives in Parliament: The Provoſt alone may nominate the Fellows, and he may nominate alſo the Perſons called Scholars; in fact he may be abſolute, and then the Perſons elected to ſit in Parliament are Repreſentatives of him alone; the Maſters are divided into the Younger and the Elder; the laborious Buſineſs of the Academy is done by the Former; the profitable Buſineſs of dividing the Rents of the College Eſtates, the Præmiums for renewals of Leaſes, and other Revenues, engages the Latter:— We had now returned to the Hall firſt mentioned, and paſſing thro' it, I heard a young Man reading aloud a *Latin* Oration; this I ſuppoſed was ſome Perſon learning to pronounce the *Latin* Language with Propriety; being very deſirous to hear them

ſpeak

ſpeak their unwritten Thoughts in their native Language, I requeſted that my Friend would conduct me to the *Engliſh* School: Alas, ſaid he, there is no ſuch School; a young Man may ſpend four, five, or ſix Years here, without being obliged once to write or read his Country's Language; yet he will not be underſtood if he writes or ſpeaks any other: At the Bar and in the Senate he muſt ſpeak it; he muſt read it in the Pulpit, converſe in it with all Ranks of Men; and notwithſtanding all this, not one Day is ſpent in the Study of it; but he is employed ſix, ſometimes ten Years in learning the *Greek* Language, which perhaps he will never afterwards ſpeak, write nor read: This is grounded upon an Opinion that, by knowing the ancient Languages, he will better underſtand his own; tho' the contrary is evident every Day, the Letters of well educated Women, far excelling thoſe of our *Greek*-taught Gentry. Beſides, the *Saxon* Language is the Root of the *Engliſh*; and a fitter Study for thoſe who would know the force of *Engliſh* Words: There is a Man among us whoſe late generous Plan for eſtabliſhing Schools of Law and of Debate, is an Honour great to him, as the Rejection is a Diſgrace to others; for my Part, tho' I have no Children for whoſe Education I am anxious, I would think one hundred Pounds *per Ann.* of my Fortune

Fortune well beſtowed in executing a Scheme ſo uſeful: For what can be expected from our Youth, while they are neither taught in Schools nor in the public Academy, to know the Laws of Nations, nor of their own Country, nor even to ſpeak nor write their Country's Language.

LETTER XIII.

AZA to ZELIMA.

From DUBLIN.

FIVE Years are now paſſed, ſince I beheld thee, *Zelima*: Thou waſt then the little Pride of *Erivan*. *Aſhreff* deſireth thy Beauty, and it is thine to conſent or refuſe: If thou loveſt him, go with him; if not, prefer thy Father's Houſe: He is a Soldier, *Zelima*, rough in Addreſs, yet plain and honeſt, and thy Innocence may make him happy: forget not thy Mother's Manners; Simplicity was her Ornament; when thy Father's Appetites have ſtray'd, her's never ſwerved. Her Features were leſs exact than *Hazothya*'s, my fair Concubine; yet thy Mother, *Zelima*, was more lovely; there was a beauty in her Mind, which adorned her Body; ſhe was the firſt who taught me

that

that the higheſt outward Grace cometh from the Affections, and that every evil Paſſion is uglineſs. I was haſtening, to ſee thee once, while I could call thee mine indeed; yet I ſhall not behold thee with leſs Tenderneſs, when thou art the Wife of *Aſhreff*. *Abdallah* ſaith, thy Neatneſs groweth with thee, which with thy native Innocence, may hold a plain Man's Love. The Preſents that ſhall go before thee, are worthy of Acceptance; the Law of our holy Prophet in a Cover of Gold, ſtudded with Emeralds; four Camels laden with Tapeſtry and Cuſhions of Velvet: A Caſket of pure Gold filled with thy Mother's Bracelets; and five Virgins, each bearing as many Smocks of the fineſt Linen of *Alexandria* embroidered with Pearls; my Groves of Orange, and my Gardens adjoining are thine alſo, ſo are the hundred Slaves which tend them: Remember thy Mother's Clemency to theſe which ſecured their Affection to her and their Obedience to thee; for thy Father, *Zelima*, will be happy in Proportion as thou art good, and he hath yet been bleſſed in thee.

LETTER XIV.

AZA to ALI IZRA.

From DUBLIN

Renowned IZRA,

WHoſe Blood flows, with their Virtues, from the younger *Cyrus* and the fair *Aſpaſia*: Thy Wiſdom is as the Wiſdom of the Angels, and thy Juſtice as the Scales of Heaven: *Mahomet* the Friend, and *Ebubekir* and *Hali*, the Servants of God, behold thee with Love. Thou aſkeſt me what are the reſpective Conditions of the Lord and of the Peaſant in this remote World: Know therefore that they are, in general, the Conditions of *Maſter* and *Vaſſal*: About one thouſand Years ago, the Lands of theſe Weſtern Iſles were the Property of Lords, who had Slaves annexed to their Perſons, and Slaves to their Fields, as many States of *Germany* ſtill have: The Property of thoſe Lords was accompanied by Power, and each of theſe Kingdoms at different Times, was a Scene of contending petty Kings, while the Policy of the ſupreme King, or Vicegerent, was, to ſupport himſelf by ſhifting to the ſtrongeſt Side. Not three hundred Years ago, a wiſe Lord of *England* mounted the Throne, by aid of the ſtronger

ſtronger Party of Lords ; this Man ſaw that the ſame Party might one Day place another in his Seat ; that their Power aroſe from their Property, which then could not be alienated, and conſequently made the Heir ſtrong as his Anceſtor, ſupporting at the ſame Time Family-grudges, and the means of Vengeance ; therefore he procured a Law which was flattering to the luxurious Lords, whom Exceſs had made needy, that all Men ſhould have Liberty to alienate their Eſtates : This opened a Way through Induſtry to Property, and from Property to Power, and with all the other Laws of *England*, this was brought in the ſame Reign into *Ireland*. But Circumſtances concurred to aid the Law in *England*, which *Ireland* hath not yet enjoyed ; Commerce ſoon after began to extend, it ſtretched to *Aſtracan*, croſſed the *Caſpian*, and reached even to our World : The Riches of our *Eaſt* contributed to looſen the Shackles of the *Weſt* ; Property, when diffuſed, ſpread a Senſe of Freedom, which at length deſtroyed the Vaſſalage and eſtabliſhed a more perfect Equality in *England*. Trade would have made as compleat a Change here, if this Iſland had been ripe for it, more civilized, and equally unconfined in exerting its natural Advantages : But it was ſtill barbarous, the Years of its Lordly Slavery were not compleated, and *England* was jealous of its riſing to greatneſs. Trade, which is

Hen. VII.

Wealth in Effect, may eſtabliſh real Equality here; but at preſent there is too little to ſupport a free Conſtitution; there is indeed no legal, but there is real Vaſſalage: The Lord is a poor Tyrant, and the Peaſant a poor Slave. Hear me *Ali*, the Lord ſeldom parcels out his Land among the Cultivaters of it; his ample Eſtate is divided into a few Parts, and hired by a few who are puny Lords, and ſervile Imitators of him; each of theſe Subdivides his Part, and ſets it to as many more; all theſe have a Profit from it, proportionable to their degrees of Subordination and Quantities of Land; at laſt it is broken into ſmall Portions among the poor Peaſants, whoſe Sweat is to ſupport the Idleneſs, perhaps, of twenty Superiors, while all the poor remains of their Labour hardly yield Bread for themſelves: Their Food is barely ſufficient to ſupport the Day's Fatigue, and their Habitations will not defend from Rain the Straw on which they Repoſe; while their unkind Lords are waſting Life in Riot and Luxury, regardleſs of the Hand that ſupplies them with the Means. Such is the Condition of more than two third Parts of the immediate Land-holders in this Kingdom. If every Lord would ſet out his Lands only to the Cultivater, and allow him a fit Reward for his Induſtry; the Revenue of the Lord would be increaſed, and the State of the Peaſants made

* this phraſe of *Set* for *Let* proves the Letters to have been written by an Irishman.

R. G.

made happy. In many of the *Northern* Parts of this Iſland, the Poverty of the Land induced Induſtry and Arts, and the Cultivation of theſe Arts, makes the People of eaſier Condition and of larger Spirit; it ſupplies them with Money, and Money enables them to purchaſe Lands from the Lords, who by Extravagance, become Needy, and looſe the Means before the Appetite of Pleaſure: This has produced an Independance there unrivalled by any other Part of the Iſland. In Places, where Manufactures are not introduced, the Tillage or Paſture of Land is the only Support of Life and Means of growing rich; but while the Peaſants hold their Farms in ſuch Manner as I have told thee, how can they become rich, or in Truth, be other than Slaves?

LETTER XV.

AZA to ALI IZRA.

From DUBLIN.

THOU wouldſt know, *Ali*, if this Government be *Provincial:* It is by Right *Imperial* or Kingly; how far it is in Fact Provincial, I will inform thee as well as I am able. There is a Law in *Britain*, by which

which the King, Lords, and Commons of that Iſland, are impowered to make Laws, which the King, Lords, and Commons of *Ireland* muſt obey: This Iſland, therefore, may be governed by Laws, by which it never aſſented to be governed; and tho' the ſame Man is King in both Kingdoms, yet his Royal Power in this Country is hereby leſſened: If the Lords and Commons of *Britain* ſhould ſay, we will grant no Subſidies 'till a Law is paſſed, which ſhall bind *Ireland*, and in Effect ruin it's Trade; the King of *Britain* muſt aſſent to this; the King, Lords, and Commons of *Ireland* muſt receive it, and tho' it ſhould manifeſtly tend to ruin them, they cannot annull it: The Lords and Commons of *Ireland*, may indeed refuſe to give their King Subſidies, till it be repealed; but he will tell them, he cannot repeal it, unleſs his *Britiſh* Lords and Commons aſſent thereto; as *Iriſh* Subjects they may aſk him, why he aſſented to the Law firſt mentioned, which in its Conſequences tended to bind both him and them, againſt their Will; and what anſwer he will make, I know not. Thou ſeeeſt that the King is not ſo free in his Parliament of *Ireland*, as in that of *Britain*; for in the Former, he ſits bound by the Laws of the Latter, and has aſſiſted in taking away his own Freedom; *Ireland* therefore is annually ſubject to the impoſition of Laws, to

which

which it never agreed : It is ſaid, that the Deſign of this Meaſure was to induce this People to an Union of the two Parliaments of theſe Iſlands, which the Miniſtry of a late Reign ſuppoſed they would rather aſſent to, than be governed by Laws which they have no ſhare in Framing : But if the Terms of the Union ſhould be like thoſe of *England* and *Scotland*, and ſo obſerved ; they might have as little Share afterwards in making Laws. The Royal Splendor would, I am told, be diminiſhed by this Union, the Government of this Iſland become more military and arbitrary, and the *Britiſh* Miniſtry be better enabled to ſupport a Majority in the Houſe of Commons.

In the next Place I muſt inform thee, that this Iſland ſupports twelve thouſand regular Troops, of whom two third Parts are *Engliſh* ; the Command of theſe at preſent, is nominally in the Hands of a Native, but really in the Hands of a *Briton*, a Native of that Part of *Britain*, which is attempting to Vie with *Ireland*, in the Manufacture of Flax : This is agreeable to the Principles of provincial Government : As it is the Duty of the Commander to prepare his Troops for Service in the Field, conſequently they are incamped, and Linen Cloath being the Manufacture of this Iſland, thou mighteſt expect that the Tents could be made here ; how-

however that be, moſt of them are imported from *Britain*; I cannot ſay in what Part thereof they are made, but they are imported from that Iſland: Beſides, the Troops are not intermixed with the People, but confined in Barracks, or Forts, and detached from the Natives, as having a different Intereſt, though no People would ſooner gain their Love, as none are more Hoſpitable: This is perfectly Provincial.

All Places, that may be with Decency, are given to Strangers; more than half of the Biſhops are *Engliſh*, ſome of them, it is ſaid, very illiterate, ſo weak as to expoſe their Ignorance in printed Miſinterpretations, and wrong Applications of their own Bible or *Koran*; and in their Diſcourſes, ſo abſurd, that a Law forbidding them to explain a Word of that Book would, I am told, be of uſe to their Religion: but, perhaps, *Ali*, theſe Infidels are ignorantly paving the Way for the Myſteries of our holy Prophet. *Engliſh* Men are appointed Commiſſioners of the Taxes ariſing from Trade; the Treaſurer and Vice-Treaſurers, are *Engliſh* Men; many of the Judges are *Engliſh*; and many *Engliſh* Men are penſioned by *Ireland*; all this is provincial Government: Add to this, that the Common People are diſarmed, or loſt to the uſe of Arms, by a Law which gives the wild Creatures of Nature, only to

the

the Rich; making that a particular, which Nature made an univerſal Property; and thereby taking from one Man to give to another, that which is equally the Right of every Man: There are Men who maintain that this is juſt, but it ſeems to me, to reſemble thoſe Laws which take Freedom from ſome and indulge Licentiouſneſs to others: Nature forceth none to be free, yet Freedom is a Right to which ſhe entitles every Man: He who chuſeth Slavery, deſerves it; but I am now convinced that he who forces another into that State, is a Tyrant, and deſerves the Puniſhment of a Robber.

Now, *Ali*, do thou judge how like this Government is to *Provincial*, ſince the Iſland is ſubject to the Laws, awed by the Troops, its firſt Places given to the Subjects of another Kingdom, and its moſt uſeful Inhabitants diſarmed. It is no doubt, indebted to *Britain* for its Protection, yet by true Policy might ſoon be capable of protecting itſelf, and of ſtrengthening the Marine Power, which is the great Security of theſe Iſlanders.

LETTER XVI.

AZA to ABDALLAH.

From DUBLIN.

HOW ſacred, *Abdallah*, ſhould be the Character of a Judge, the Diſtributer of Juſtice to the Lord and the Artificer! How pure his Hands, how ſteady ſhould his Eye be, who ſits Umpire between his King and the meaneſt Peaſant? rather how wiſely did our Fathers veil the Eyes of Juſtice, that ſhe might not be ſeduced by dazling Appearances to ſhut her Ears againſt Truth: How guarded then ſhould her Prieſts be from Temptations to Corruption, ſecured from Want, and raiſed above Dependence? ſuch, *Abdallah*, are the Judges of *England*; their Labour is recompenced by the Crown; yet they are neither ſubject to the Will of the Crown, nor removeable, but upon Addreſs of the Eſtates of Parliament, or upon conviction of Miſconduct: While they were Servants dependent on the Pleaſure of the Crown, their Paſſions prevailed over Reaſon; they had not enough of Virtue to be poor, therefore often wanted Courage to be juſt; they ſubſtituted for Law the Will of their Maſter, falſely betrayed his Honour, and forfeited

feited their own Reputations; they robbed the Nation of Peace and it's Laws, ſeparated the King from the People, broke down the Barrier of Liberty, and made way for civil Tumults: Where Juſtice ceaſeth, *Abdallah*, Injuſtice and War begin: Under Kings ſoaring to deſpotic Power, *England* hath often felt the Evil of dependent Judges; and therefore humbled her Kings, and exalted the Judges, by placing them where Guilt admitteth no Excuſe, where all Judges ſhould be, above Want, above the Frowns of a Court, above the Court itſelf, when it frowns upon Juſtice. In this Iſland the Judges are raiſed above Want, not above Dependence; therefore this People are ſtill ſubject to all the Evils which *England* hath felt: They may appeal from Judgment here to *England*; but the Expence of ſeeking Juſtice in another Kingdom, is a great Oppreſſion: In many Caſes where the Subject thinks himſelf aggrieved, a diſcretionary Power is lodged in the Judges, of deciding whether his Cauſe ſhall be heard before his Equals or not: How may ſuch Power be abuſed? to the denial of Juſtice, which Judges are bound to grant; to the very Subverſion of all that is honeſt. I was conducted yeſterday to the Hall of Juſtice, where Crouds were aſſembled in all the Avenues to Judgment, buying and ſelling Interpretations of

the Laws which were to be referr'd to the Deciſion of the Judges: There are two Claſſes of *Venders* from whom every Man muſt purchaſe, before he can reach the Ear of the Bench: I obſerved little Pleaſure in the Faces of the Buyers, many of whom ſeemed either afraid they would never be able to buy their Way to the Judges, or anxious about the honeſt Delivery of the Goods. One Man, who, as I was informed, had gained his Cauſe, expreſſed ſo little Satisfaction, that he was heard to ſay, what an ancient *European* General did, after a dearly bought Victory, that another ſuch Conqueſt would ruin him: Turning to the Left, ſee, ſaid my Friend, a Man equal to decide the weightieſt Cauſe, patient in hearing, clear in diſtinguiſhing, plain and upright in determining: This Man is confined to the Letter of the Law. Happy, ſaid I, are the People, if all your Judges are like him: Happy they would be indeed, he anſwered, but Men of ſuch Abilities are Rare: We have ſome honeſt Men who are no Diſgrace to the Bench: I wiſh I could forget what is ſaid of one Man, pointing to the oppoſite Court, that he labours to make his honourable Profeſſion contemptible and vile; that his little Knowledge in the Duty of his Place, is by daily Intemperance made leſs: And that when he is intoxicated with Wine, when his Eyes can ill diſtinguiſh

diſtinguiſh Men, he aſſumes to diſtinguiſh Rights. ——— Loſt to all Senſe of Shame, what Virtue can remain? Under ſuch Ignorance and ſuch Preſumption, what Miſchiefs may not a Nation ſuffer? Turning to another Court, Behold, he ſaid, the Moderator and Corrector of the Law, the Keeper of his Sovereign's Conſcience, who theſe ſixteen Years hath been a faithful Guardian, and employed the Spirit of Law in relieving, not it's Letter in oppreſſing the Subject; who never leaned but on the Arm of Juſtice, nor, in the midſt of Fortune and of Grandeur, forgot that the meaneſt Suitor was, like himſelf, a Man; Infirmity bears hard upon him, but if the Angel of Death ſhould now ſummon him away, he will depart full of Honour, and leave this Hall mourning for him.

LETTER XVII.

AZA to ABDALLAH.

From DUBLIN.

HOW will the Hiſtory of *Ibrahim* affect *Abdallah*? That excellent young *Perſian*, who, unſatisfied with the Learning of our *Eaſt*, viſited the Schools and Courts of this

this *Weſtern* World; whoſe Knowledge and Goodneſs, advantaged by Birth and Nobility, promiſed the faireſt Fortune, in that Iſland of perverſe *Britons* was firſt unhappy; the Letter which I received before his laſt Viſit to me, will beſt explain the Cauſe.

IBRAHIM to AZA.

From LONDON.

Good AZA,

IF the Balm of Friendſhip could heal my Griefs, I would fly to thee; but thou canſt not even leſſen them, for they are Griefs that are not to be ſhared: Why then ſhould I relate them? That thou mayeſt not wonder when thou ſeeſt me: Know, *Aza*, that while I was in *London*, I was invited by the Son of a rich *Turkiſh* Merchant to enjoy the rural Diverſions of this Kingdom, at his Seat which is five Farſangs from this City: The Elegance of his Houſe, the Verdure of his Lawns, the winding of his Rivulets, and the wild Order of his Woods, are worthy of Admiration: But the Beauty of his Wife, *Aza*, what ſhall I ſay of it?—Under Heaven there is nothing like her. According to the Cuſtom of this Kingdom, I kiſſed her as the Prelude to our future Friendſhip: Her Chearfulneſs, her eaſy Demeanour, and ſtudious Care to pleaſe, demanded every Day new

new Admiration: As Liberty is the Inheritance even of Females in this Iſland, ſhe would often walk with me only, converſe with me while ſhe was tending her Flowers, or ſheltering her Foreign Fruits, explain to me their Seaſons, the Diſorders to which they are ſubject here, and inquire into our *Eaſtern* Method of improving thoſe which are Native with us: I took delight in informing her, for her Countenance was fairer than her Roſes, and her Converſation ſweeter than the Breath of *Arabia*. Her Huſband's Care to entertain me was not leſs; before the Sun his Dogs were daſhing the Dews in purſuit of the Stag: When our Toil was ended, his Library and the Women's Appartment were ready to receive me: It was now the firſt Time that I felt an Indifference to the former; all the Books of *Zoroaſter* would not have tempted me: methought there was more Knowledge in this fair *Engliſh* Woman than ever inhabited our *Magi*. When their Hours of Dreſſing required my Abſence, my Feet would lead me to a Hall enriched with Pictures, where I ſpent the Hours in tracing her among the various Features of a Family: I found every Day new delight in her Company, and increaſe of uneaſineſs in her Abſence. On the Morning of their *May*, as we returned from viſiting her Flowers, ſhe reached her Hand to me to aſſiſt her in aſcending

cending the Stairs; I took it, *Aza*, and could not part with it, till I printed my Lips, my heart, upon it; ſhe bluſh'd, and ſeemed ſurprized, but only ſaid, *Your* Eaſtern *Politeneſs would be called Extravagance with us:* She reſumed her Chearfulneſs, and my Admiration grew more and more: Before Dinner I reſorted to the Apartment, where ſhe ſat like a Queen among her Companions, and propoſed to read to her the Story of *Antiochus* who loved the fair *Stratonica*, his Father's Wife: There is, ſhe ſaid, an *Eaſtern* Story, *Ibrahim*, which I much admire, and you who have exhauſted the Learning of the *Eaſt* and *Weſt*, can inform us whether the Hiſtorian founded it on Truth. This, *Aza*, was the Tale of *Tigranes* and his young Wife, Captives of the great *Cyrus:* At that Part, where *Tigranes* aſks his Wife, *What ſhe thought of* CYRUS; and ſhe anſwers, *That ſhe had not ſeen him, for her Eyes were fixed on the Man who offered his Life to redeem her from Captivity*; At that Part I obſerved uncommon Delight in her Countenance: Her Pleaſure increaſed my Pain, and I retired to avoid betraying it publickly: But I could not long be abſent: Difficulty inflamed my Deſire; I was diſtracted with Love of her, while her Huſband was every Day conferring new Favours on me; I wiſhed him leſs kind to me, and

cruel

cruel to her; his Virtues ſeemed a Curſe to me, becauſe they juſtified her Love of him: At length, I wrote her this Letter.

" A *Perſian*, whom Love never conque-
" red before, Son of the great *Mahommed*
" *Khan*, is now thy Slave: If thou wilt ac-
" company me to *Perſia*, the Grandeur of
" the *Eaſt* ſhall be thine: Thy Eunuchs
" ſhall be more in Number than the *Sophi*'s;
" thy Chariots ſhall be drawn by the fleet-
" eſt Courſers of *Arabia*, and thou ſhalt
" ſit in them like the Moon in the fullneſs
" of her Splendour; I will hang thee round
" with Diamonds; thy Gardens ſhall vie
" with the Gardens of *Iſfahan*, and thy
" Paſtures lie extended as your Counties;
" from *Elleabad* to the great Mountain of
" *Demoan*, even all that is *Ibrahim*'s, ſhall
" ſhall be thine, if ſo, thou wilt give him
" thy Love: Thou ſhalt be his only Wife,
" and he will wed thee for ever, and no
" Concubine ſhall approach thy *Haram*."

I ſtood where I could obſerve her when ſhe received the Letter; her Cheeks were dyed with Crimſon, and her Eyes loſt their Mildneſs; ſhe grew pale, walked frequently to and fro, ſometimes ſtopped as if ſhe was queſtioning herſelf: After much Agitation, ſhe ſat down compoſed to her Paper, and I retired: In the Morning among other Letters, this was conveyed to me.

To IBRAHIM.

May 5th, 10 o'the Night.

" A Paſſion ſtrong as that which dicta-
" ted *Ibrahim*'s, now dictates this
" Letter: If it be a Crime in one of your
" Wives, who hath a Share only of your
" Love, to give her own to another, how
" much greater Crime is it in one of our
" Nation, who with her Huſband's Poſſeſſi-
" ons, enjoyeth all his Love? would this
" Beauty, which you have ſometimes com-
" mended, be ſo great, if it was proſtituted
" by thoſe Deſires which you would excite?
" I am not inſenſible of the Gifts I have re-
" ceived from Nature; ought I to be un-
" grateful to the Giver, and abuſe them?
" even the trifling Preſents of Friends are
" preſerved with more hallowed Care: I
" ſay not, that Love like yours is unnatural;
" but, among us, it is unlawful to indulge
" it, and would be unnatural in her who
" hath the beſt Inſtructor, a faithful Huſ-
" band, to teach conjugal Fidelity. If,
" while I meaned Hoſpitality and Friend-
" ſhip, I have given Appearances of more,
" I will reſtrain that *More*, not leſſen *Them*,
" if *Ibrahim* will no longer indulge a Paſſi-
" on which muſt be painful to himſelf, as it

" is

" is injurious to his Friend, the beloved Huſ-
" band of,

" *Anne.*"

Oh, *Aza*, what did I feel? all that Love could hope, came flattering me in the firſt Line: at the Second I curſed her Virtue, though I revered it. I was aſhamed to ſee her again; and more aſhamed to ſee my Friend: Yet I could not endure her Abſence; ten Times I would have reſolved to avoid her that Day; but ſo fond I was of ſeeing her, that I could reſolve on nothing elſe. She received me chearfully as before, and with an Eaſe that leſſened my Confuſion, while it doubled my Deſire; yet ſhe ſaw me not ſo often, nor ſtayed ſo long: I affected to admire her leſs, but when my Eyes were turned from her, my Heart was fulleſt of her; when I laboured to ſeem leſs attentive to her, ſhe would grow more free and unreſtrained; this alſo and every Thing increaſed my Paſſion; too full to ſuppreſs it, Sighs told her, before my Words, that I was more and more her Slave. Shortly, *Aza*, leſt her Huſband ſhould diſcover my Affection, ſhe pretended Sickneſs, and changed her Country for her City-Houſe, that her Huſband's Uneaſineſs for her, might draw him to the Town, and ſeparate us while yet we were Friends: Accordingly my Deſpair and his

Anxiety for her, compelled me to urge his Departure from the Country the Day following. As we travelled together, I had once determined to ſtab him, and force her away; ——but ſhe loved him;——and he had taken me to his Boſom! At my Houſe we parted. She has perſuaded him to viſit ſome of their healing Springs; and ſince I have never ſeen her: Life is a Pain to me, *Aza*, and I am haſtening to lay it down in thy Preſence."

Soon after this Letter, he viſited me here, but ſo changed from the florid, chearful, happy *Perſian*, that his Voice only could perſwade me it was he; his Spring was gone, fallen into the yellow Autumn; his Converſation was no more of Books, of Courts, and of Men; his Joy and Pain were to talk of her; he bore about him a Picture of her, which he ſaid was of inferior Beauty; but if ſhe be of equal Fairneſs, ſhe is more lovely than all the Daughters of *Ghilan*. I adviſed him to return to *Perſia*, and in the Buſineſs of his Government, and the Pleaſures of his Palace loſe the Memory of her; offering, at the ſame Time, to accompany him: But hearing ſhe was at a Town called *Bath*, he reſolved to ſee her once more, and then promiſed to return: He had not left me four Hours, when the Sky grew troubled as his Mind,

Mind, and a fatal Tempeſt extinguiſhed the brighteſt Luſtre that hath ſhined in *Perſia*. Never did hard Fortune bear ſo heavily on *Aza*; the Works which *Ibrahim* hath left in my Hands, will convince thee, how unfortunate it hath been to others, that he was born to meet that fair and obſtinate *Britain*: But each Man hath his Fate and his Governour, whom he may not reſiſt.

LETTER XVIII.

AZA to ABDALLAH.

From DUBLIN

I Told thee, *Abdallah*, that the Trade of this Iſland is limited by *Great Britain*, therefore it's Merchants are not like to the Princes of *London*: Yet the Iſland is not without a Trade ariſing from itſelf: Thou muſt not expect from me a minute Account of this Particular; take it generally as it occurs to a Traveller: Commerce principally ariſes from Native Growths, from Manufactures, navigable Rivers, Ports and Shipping; perhaps no Iſland abounds with more extenſive Bays and commodious Havens, than this; yet all it's ſhipping, are not in Number equal to thoſe of one Port in *England*:

The

The want of Timber may be one Cauſe of this Defect : I am told the Iſland was originally covered with Oaks, which in barbarous Times gave Shelter to Rebels, and made the Subjection of this Iſland to the Kings of *England* precarious ; therefore the *Engliſh* Adventurers here, bound their Tenants by Covenants to cut down the Woods, and a Diſlike of too much cauſed the Deſtruction of all their Timber.

Navigable Rivers are not only uſeful to Inland, but to foreign Traffic ; the Rivers of this Kingdom are many and large and capable of being made navigable, but they have not been enough attended to, and in the preſent Regard had to them, Spleen, and Party, and Selfiſhneſs too much interfere, and bow the Public to private Intereſts.

The native Products of this Kingdom, are Corn, Cattle, Wool, Flax, Fiſh, Lead, and Copper. Corn is a Commodity not enough cultivated, even to ſupport the Natives, a Neglect which no Policy can juſtify, and which by any Scarcity of Grain in other Parts of *Europe*, is made very grievous : The richeſt Parts of the Iſland are laid out in extenſive Paſtures, which wanting the Labour of human Hands, produce but a ſmall Part of the Value, which by Tillage they would give : The old Natives who have been long bowed by Servitude, are conſequently

ſluggiſh,

ſluggiſh, and inclined to the lazy Employment of tending Herds and Flocks: The Iſland alſo is thinly inhabited, and tho' it be by Nature rich in Soil, and capable of ſupporting more than three Times the Number of it's preſent Poſſeſſors; yet many of its great Towns are not more peopled by both Sexes, than the Seraglios of our glorious Sultans have been by Women——Cattle is a Product which has ever been of great Conſequence to this Iſland: About an hundred and twenty Years ago, the Traffic in this Commodity was ſo great; that the Skins and Fat alone of their Herds, in Effect balanced their whole Trade, and were of more Worth than all their other native Commodities; the King's Cuſtom or Tax upon their Exportation, being more than ten thouſand Pounds a Year: When this Iſland, which about the ſame Period was for ſome Time unſettled, and rent by Rebellion and Maſſacre, became again compoſed; this People renewed the breeding of Cattle, which they ſent young to *England*, and took in Exchange their Cloathing and other Neceſſaries: But *England* urged by ſome local Outcry, prohibited the Importation of living Cattle, and *Ireland* was obliged to manufacture it's own Wool for Cloathing; this Neceſſity brought Manufacturers among them, and they were ſoon able not only to ſupply themſelves,

ſelves, but the foreign Markets of *Spain* and the *Netherlands*; which *England* no ſooner perceived, than ſhe reſtrained their Exportation of theſe Manufactures to foreign Parts. Theſe People, being thus prohibited from ſending their living Cattle to *England*, and their manufactured Wool to other Markets, were compelled to improve and fatten their Cattle for Slaughter, and to traffic with their Beef, their Butter, Skins and Tallow. *France* at this Time was improving her Woollen Manufacture, and in this nothing could ſerve her more than the Reſtraint laid upon *Ireland*; *Iriſh* Wool was neceſſary to *France*, and as every fourteen Pounds thereof imported into *England*, paid a Tax of nineteen Pence Farthing; *France* bought it ſo cheaply, as ſoon enabled her to rival *England*: This induced a Neceſſity of making Laws, to prevent the Exportation of Wool to foreign Parts; and *England* hath lately opened all it's Ports for the Reception of *Iriſh* Wool when it is ſpun, as a Recompence for its other grievous Reſtraints: The mention of Cattle introduced this Account of the Wool, of which I ſhall only add, that it is capable of being and would be better manufactured for the domeſtic Conſumption, if the People were permitted to ſend it abroad, fully manufactured, and even without ſuch Permiſſion, if the Nobility were as great

Encou-

Encouragers of their own as of foreign Commodities: much depends on their Chief Governor, whoſe Example they are very prone to follow: Their Breed of Cattle is now ſo improved, that their Beef vies with that of *England* in Goodneſs, and never wants a Market in *France*, in *Portugal*, and the *Mediterranean*: As their Beef, ſo their Hides, Tallow and Butter are improved; for all theſe are ſubject to the ſame general Defects, and improveable by the ſame Means; and theſe make a conſiderable Part of this Kingdom's Exports and of it's Ballance againſt unneedful Importations of Wine and other foreign Luxuries.

There are Mines of Lead and Copper in this Kingdom, but they are not worked to the greateſt Advantage: There are alſo Mines of Coal or Fuel, but the Want of navigable Rivers leſſens their Value, and tho' great Sums have been expended in them by the Public, yet, from Want of ſkilful and wealthy Conductors, they are not ſo managed, as even to keep down the Price of *Engliſh* Coals.

Flax is a Commodity whoſe Manufacture is brought to great Perfection, and no Country is fitter for ſuch Employment; the Soil and Climate, from the frequency of Brooks and Winds, being very proper for whitening Linen: Much of the Flax is

raiſed here, though the Seed is generally imported from *Ruſſia*, which by this People is called the *Eaſt Country*: Flax was firſt ſpun here above an hundred and twenty Years ago, yet it is not more than ſixty Years ſince the Manufacture of it was properly encouraged and brought to any remarkable Perfection: *England* is the Market of this Commodity, and would buy all the Linen which this Iſland could make, for it takes annually from *Germany* and other Countries more than twenty Times the Quantity that is made here: But this Manufacture has diffuſed itſelf only thro' the *Northern* Parts of *Ireland*; the *Southern* are engaged in the Traffic of Beef, Butter, Hides, Tallow, Woollen Yarn, and a Manufacture of that Yarn which is called Camblet, and ſent by Stealth to *Portugal* and other warm Countries.

There is a Mine of Treaſure, *Abdallah*, ſurrounding this Iſland, which is not properly regarded; I mean the Sea, which is ſtored with the moſt delicious and healthful Fiſh; yet there is neither a Company for promoting the Fiſhery, nor a large Fiſhing Veſſel belonging to the Iſland: If a Company of the richeſt Families of the Kingdom was eſtabliſhed with certain Privileges from the Crown, and Grants of Money from the Public, I believe a Traffic might be introduced which would much enrich this Iſland,

and

and benefit *England* by breeding Sailors for its Navy

LETTER XIX.

AZA to ABDALLAH.

From *****.

OMAR is with me, his Knowledge outſtrips his Years, and his Love of Thee keeps Pace with it. We have viewed this Iſland and it is worth contending for: We travelled all this Day thro' a fair Country, along the Side of a Lake bordered with Shrubs of choiceſt Smell and Beauty; the Mountainy Sides which hung over the Lake, and were inacceſſible to the Feet, were cloathed with Trees of everlaſting Green, whoſe Branches were loaded with Cluſters of red tranſparent Berries; the Trees are called *Arbutes*; our Journey was thro' Scenes of wild and varied Beauty: Whilſt we were amuſing ourſelves with the Variety of Proſpects and the Muſic of the Woods, we were ſuddenly alarmed by the Yells of Women howling, and beating their Breaſts, and throwing themſelves proſtrate on the Ground; the Eccho of their Lamentations from the Water and the Hills was diſmal: That, ſaid my Friend, is the Fune-

ral of a Chriſtian of a different Sect or Opinion from that which is eſtabliſhed by our Laws, and thoſe Cries are ſo peculiar to this People, as to be diſtinguiſhed by the Name of this Country.———Of a Sudden, their Groans ceaſed, and they roſe from the Ground and departed with much appearance of Mirth: What, ſaid *Omar*, means this Change? Is the Dead revived, or have they ſo ſoon forgot their Kinſman or Friend? Thoſe, anſwered our Conductor, are neither Kinſmen nor Friends of the Deceaſed; what you ſaw is a Ceremony performed without any real Sorrow, and as well over the Undeſerving, as the Deſerving; Cuſtom has eſtabliſhed this feigned Repreſentation of Woe, and Cuſtom is with us more powerful than Laws: The Number of theſe Actors is proportioned to the Fortune of the Deceaſed, and the Generoſity of thoſe to whom it deſcends, and as the Grief comes not from the Heart, it is expreſſed as eaſily for the worſt as for the beſt Men: When this Ceremony is performed it is uſual to buy a Character of the dead Perſon, which, for a ſmall Sum of Money, is diſperſed over the Kingdom in the publick Papers: Many of thoſe ſtupendous Monuments at *Weſtminſter*, which you ſo much admire, are erected to the Memory of Men, to whom greater Juſtice had been done, if their Names had been

been buried with their Bodies: But every Thing in theſe Kingdoms is to be bought. If, ſaid *Omar*, every Thing is to be bought, why do you not buy honeſt Senators, for I hear you often complaining that you want ſuch Men? Sir, replied my Friend, they are the firſt Things bought, but their Prices are high, and the Miniſters engroſs them entirely:——A happy Government, ſaid *Omar*, where the moſt honeſt Men are the firſt who are hired by the Miniſters:——We do not, Sir, find it ſo happy; they ſerve the Miniſters, but he does not always ſerve us; nor can we depend on thoſe who have once ſet a Price upon that which ought to be ineſtimable: The Honeſty of a Senator is like the Honour of a Virgin, when it is once ſold, it is loſt both to the Seller and the Buyer.

LETTER XX.

AZA to ABDALLAH.

From DUBLIN.

THESE People call us Eaſterns Voluptuous, *Abdallah*, yet there is no Senſe ungratified by them; they are partial to

to the Taſte, and if they ſometimes rob the reſt of Enjoyment, it is to gratify that. When I dined firſt in *England*, the Table was covered with as many Diſhes as it had Gueſts, one of which would have fed the whole Company; when I had ſatisfied my Appetite, the Diſhes were removed, but they were no ſooner taken away than the Servants brought in a greater Number than the former: I roſe immediately, apprehending this new Dinner was for new Company, but I was deſired to ſit down and eat again, tho' I had dined moſt plentifully. If any Appetite had remained the Appearance of this ſecond Dinner would have deſtroyed it: I could not diſcover what any Thing was, for nothing appeared in its proper Shape: Eggs came up in the Form of Cylinders, and Birds were metamorphoſed into Beaſts; it ſeemed as if the Buſineſs of the Cook was to change every Thing that was good in itſelf, into an indifferent Likeneſs of ſome other Thing: The beſt Mutton became bad Veniſon, and rich Veal was changed into poor Turtle: I thought that the Cook who was ſo dextrous in converting Things, might be as ſkilful in mixing imperceptible Poiſons, and knowing at the ſame Time that he was from a Country which bears no good Will to *England*, I eat what pleaſed myſelf, and left it to them to pleaſe their Cooks. This

People

People follow the Example of the *Engliſh*, yet they eat much leſs, for they labour leſs and drink much more Wine: They go to ſuch Exceſſes in their intoxicating Liquors, that, my Friend ſays, it would be no difficult Taſk to take any City of this Kingdom by Surprize, two Hours after the Time of dining, as Half of the People are at that Time uſually mad: Their Exceſs is owing to the Cheapneſs of the Liquor, which is imported at a ſmall Coſt, as they ſay, although, in Reality, it is at the Expence of their Health: They exchange their own Commodities which are neceſſary to the Support of Life, for thoſe which ſhorten it. The Conſequences of this Intemperance are various in different Men; in ſome it excites Riot and Cruelty, in others libidinous Deſires; whatever Paſſion it hath awakened will probably be gratified, and with leſs Moderation, thou mayeſt believe, than among us whoſe Reaſon is influenced by the Paſſion alone: The Rich have their Wines, the Poor have a cheaper Draught, and ſo ſtrong that a little produceth the Effect of a large Quantity of Wine: And as the Poor Man's Liquor alſo performeth it's Effect in a ſhort Time; conſequently, in a few Minutes after his Day's Labour is paſt, he is as fantaſtically happy as the firſt Lord of the Iſland.

Perhaps

Perhaps there is ſome better Cauſe in Nature for the Intemperance of this People than Wantonneſs: This Iſland lieth expoſed to the great *Weſtern* Sea, it aboundeth alſo with many Lakes and Moraſſes, by which Means its Air is moiſt, and much oppreſſeth and diminiſheth the Spirits; therefore to avoid Sadneſs, they have recourſe to Liquors, which give more ſpeedy Aid than Reaſoning or Philoſophy would do, and, by recruiting the Spirits, diſpel thoſe gloomy Sentiments, which in *Britain* often end in Suicide. Even this will not juſtify all the Conſequences of their Exceſs; and Temperance accompanied by Exerciſe, which produceth long Life here as in other Countries, would probably produce a more equal and laſting Chearfulneſs.

LETTER XXI.

AZA to ABDALLAH.

From DUBLIN.

THOU enquireſt of the Games and Diverſions of this People: The Peaſants whoſe Poverty will not permit them to copy the rich, have Exerciſes healthful, manly and lawful, requiring activity of Foot, and dexterity of Hand: Among their Superiors,

tiors, a Spirit of Oppoſition is ſo great, that no Games pleaſe them more than ſuch as the Law diſcourages: Playing with Cards which I mentioned to thee before, with Dice or in any other Manner which is reſtrained by Law, is grown from a Diverſion to be the Buſineſs of one Half of this City, in public and private Places; and it is not ſtrange that the People ſhould incline to theſe Games, ſince the very Laws made to reſtrain them, reſerve a Power to the Governor, and all who reſort to his Palace to play at their Pleaſure, proceeding even to eſtabliſh the Palace and all other royal Houſes, to be the only Gaming-Houſes: The People very naturally believe that there is uncommon Pleaſure in Things which are permitted to their Governors only; therefore if theſe Laws are deſigned to reſtrain Gaming, they are very extraordinary; for to make the ſame Act offenſive in one Houſe, and innocent in the next, ſeems abſurd: If Kings would have their People do right, they ſhould lead them by Example: For the People ever did and ever will follow them; and this People had lately a Governor, who, though he was no Enemy to theſe Games while a private Subject, ſuppreſſed all Gaming Places within the Palace when he was ſet up for public View and Example.——There is one Species of Gaming which, though it be

forbidden, is almoſt annually practiſed, and all the Nation indifferently invited to the Game: This is a Play of Chances in which ſeven to one are certainly againſt every Adventurer; yet as ſome Prizes are great, and Hope never leaves us, this Game taking hold of a general Paſſion is generally practiced: In it's Conſequences it is not only fatal to Trade, but what is very deplorable it bears heavieſt on the Unfortunate, for they are moſt given to indulge Hope; therefore every Bankrupt Merchant, Card-ruined Nobleman, poor Clergyman's Widow, and half-pay Lieutenant, inſtead of employing their little for a ſmall but certain Gain, throw it into this Wheel of Fortune where of fifty thouſand Perſons not more than twenty can be great Gainers, and forty three thouſand five hundred perhaps muſt be Loſers: While a Chance remains, they are too much heated with Expectation to regard any other thing; and after two or three Month's Indulgence on a viſionary Fortune, thou mayeſt hear them publickly curſing their Folly, and the Game as an Impoſition: Yet they will adventure in it again: Idleneſs is not it's only Conſequence; like other Games for Money it introduces little Arts and Tricks of Impoſing; a Man whoſe Ticket coſt him only twenty Shillings will for one Shilling ſell it for one Day, and many are ready to buy, tho' perhaps there are many

many thouſand Chances that it may not be drawn that Day, and at the leaſt ſix or ſeven Chances that, if it be drawn, it will not be a Prize: This one Game engages Men in twenty; and almoſt every Year, fifty thouſand Perſons are employed for a Month or ſix Weeks in hoping, dreaming, or cheating. Perhaps all the Money is ſpent in the Nation, but then the Nation had the Money before, and by the Idleneſs hereby occaſioned, much is certainly loſt: This Game has alſo a worſe Effect here than in *England*, where Induſtry is much greater and the People are therefore better able to waſte a twelfth Part of their Time in Gaming. Of all the Arts employed to corrupt the Minds of Men, that of Gaming is one of the moſt pernicious, it diverts Men from a Reliance on Heaven and their Labour to a Dependance on Chance: It eaſily takes hold of young and ſanguine Minds, and retains them ſo ſtrongly, that even Age and Experience can ſeldom releaſe them from its Hold. Covetous and prodigal Men run haſtily to it, and it ſtrips one of his remaining Honeſty, the other of his Fortune.——

LETTER XXII.

AZA to ABDALLAH.

From DUBLIN.

I Am not ſo accurate a Judge of the Language of theſe Iſlands as to inform thee of the State of Eloquence; therefore I took Occaſion, while we were amuſing ourſelves in a pleaſant Garden, to aſk the Opinion of a Man, at whoſe Houſe I have lived and enjoyed much Eaſe and Friendſhip. Eloquence, he ſaid, *Aza*, is too generally applied to every Species of refined Speaking, whether dictated by Virtue or Vice, by Truth or Falſhood: I have often wiſhed that Name was given only to ſuch Strength and Refinement of Speaking, as is accompanied by a Love of our Native Country: But it is difficult to diſcover Reality; Men of great Ability are powerful in varniſhing meaner Paſſions with the Gloſs of public Virtue: Therefore plauſible and ingenious Arguments adorned by elegant Words have obtained the Name of Eloquence; and he is reckoned not leſs an Orator who can retard and perplex an honeſt Propoſal, than he who is the warmeſt Advocate for promoting it. We have little of the Eloquence of theſe Iſlands later than

two

two hundred Years ago which would be reliſhed now, for our Language has been daily changing: Arts and Sciences lay obſcured till the Period I have mentioned, when Liberty revived with Property, and Independance of Fortune awakened Freedom of Speech: Arts then began to be cheriſhed, but they were ſtill confined principally to the Shade, to Academies, and the Walks of Monks; the Dialectic Art was ſtudied, Reaſoning adhered to the Modes of *Greece*, to certain Figures and Rules, and forenſic or parliamentary Eloquence ſhaped itſelf after this formal ſcholaſtic Diſputation: it was therefore dry and hard, ſtrict and awkard as if it trod in Fetters; it was in Matter ſtrong, but in Form inelegant; in Order too orderly; and inſtead of aſſuming luminous Words to lighten the whole Oration, it only ventured on particular Occaſions to borrow a ſhining Similitude or Illuſtration: The judicial Eloquence of *Verulam*, the greateſt Genius of *England*, was richer in Matter and Words than that of moſt others in his Time; yet it abounded with quaint Oppoſitions, frequent Quotations from the Antients, and ſometimes a Smartneſs inſtead of Solemnity; his Sentiments were crowded, and therefore not always very clear; his parliamentary Eloquence contracted a Stiffneſs from his Judicial.

The Pedantry of King *James* was flattered by his Court; and Quibble and Pun, the loweſt

loweſt Wit, the moſt ſuperficial Refinements and Diſtinctions of Words ſucceeded to Copiouſneſs and Strength of Matter: Slaviſh Dependance and Abjection of Mind induced as mean and ſlaviſh Diction; as Virtue and Liberty declined, true Eloquence declined alſo. When Tyranny began to threaten the Iſland, and Oppreſſion rouſed Men, Eloquence began to riſe with them: Abundance of great and intereſting Matters called forth an Oratory that attended to Things more than to Words, and violent Indignation gave a Flow of Language to which tame Servility was unuſed: Every Lover of his Country laboured to paint it's Diſtreſſes; and Eloquence in the Character of *Hyde* impeaching corrupt Judges aſſumed a looſer Garb and a freer Walk; it grew dilated, copious of Expreſſion, majeſtic, animating the Mind and filling the Ear; it was at the ſame time abundant in Matter, apt, and not unadorned: Yet it was ſcarce ſeen and admired when the licentious Fury and untuneful Jargon of Party baniſhed it from public Aſſemblies.——

The Conteſts and Struggles for Liberty were followed by a Calm of ſtupid Acquieſcence to the moſt fatal Meaſures: Wit and Luxury ſucceeded to Diſtreſs and nervous Senſe; and Eloquence inſtead of preſerving it's Strength, grew pretty, neat and flowry, pleaſing but not inflaming, and ſweet without

out poignancy: A Deluge of Corruption flowed in, and overſetting Virtue, true Eloquence ſunk with it: Violent Attempts to overturn the Conſtitution again rouſed a Spirit of Virtue, and Eloquence ſpringing up with it, was in a few Years in greater Glory than ever: It was ſtrong, ornamented, and numerous; the Sentiments were bold, the Arguments apt, the Compoſition orderly: In the Trial of a ſlaviſh Prieſt it appears with high Luſtre; in this State it continued ſome Years, and a few Senators, who loſt not their Virtue, preſerved it chaſte and pure while they lived: When Corruption became the chief Engine of Government, and foreign Manners were introduced to debauch and weaken the Minds of Men, Eloquence was made the Bawd of Vice; it's Strength and it's Elegance were employed to cover Falſhoods and the baſeſt Purpoſes: Men were bought to ſpeak and to Vote, and Eloquence fell in Eſtimation in Proportion as it wanted Sincerity. Yet at this Day there are Men whoſe Talents for Speaking will not be unadmired by Poſterity tho' by the Iniquity and Proſtitution of many, all Men are now ſubjected to Suſpicions of their Sincerity, which I ſhall not undertake to call either Juſt or Unjuſt. When I was laſt in *England*, Curioſity led me to hear the Judicial, parliamentary and eccleſiaſtical Eloquence of that King-

Kingdom, in all which there are Men very eminent : Among the foremoſt was a Native of *North Britain*, he excelled in Order and Ornament, yet his Ornaments were never ſtudied, they flowed from his Matter and with ſuch Eaſe that though no Man could ſpeak more elegantly, it ſeemed that he could not ſpeak leſs ſo : He was quick in Diſtinguiſhing, of Memory ſo tenacious that he could range the Teſtimonies of thirty Perſons in different Cells, and immediately call them forth with the ſame Eaſe as if he took them from Paper : As a judicial Speaker he ſeemed but little inferior in Subtility and Elegance to the celebrated *Greeks* : in Decency he was ſuperior, in his Narrations, plain ; in ranging his Arguments, concealing his Weakneſs and diſplaying his Strength, he had no Rival ; he concluded always ſtrongly, ſometimes with his beſt Argument ; with a ſhort and weighty Enumeration when many Arguments had been lightly diſperſed through his Oration : He could mix Raillery, but ſeemed to avoid it, and haſten to ſerious Arguments, as if he blamed himſelf for uſing others : His Voice was clear and muſical, to ſome it was too acute ; I cannot forget the great Abilities, Candour and Humanity, which were diſplayed in his unſtudied Reply to the written Anſwer of a Lord accuſed of Rebellion, who attempted no Vindication

other

other than his own Aſſeverations, oppoſed to a Load of Facts fully evidenced : *I wiſh*, ſaid that humane Speaker, *the inflexible Rule of Law, as it ſtill ſtands in Proſecutions of this Kind, could have allowed him to make his full Defence by others : The Appearance of a Hardſhip would have been removed ; but as this Caſe is circumſtanced, the removing that Appearance would have helped the Proſecution much more than the Priſoner. I ſpeak it feelingly, I had rather reply to the ableſt Advocate, than do what my Duty now requires of me : It is painful to the laſt Degree to obſerve upon any Thing which has dropped from himſelf.* Proceeding afterwards to anſwer the Vindication, his Words were ; *The noble Lord ſays, the Witneſſes who could clear him, are not here ;——He has not had Time enough to bring them——He complains of their having been prevented——As he has not Witneſſes enough, he will not call any. Theſe are Pretexts ; But he let fall the true Reaſon why he has no Witneſſes——There is no making Brick without Straw ;——There is no calling Witneſſes without Facts ;——There is no making a Defence without Innocence ;——There is no anſwering Evidence which is true.*

In parliamentary Debate, I am told, he was at firſt too formal ; when I heard him, he was eaſy, fluent, copious of Matter and

Words, accurate of Expreſſion, rounded in his Periods, clear and without Affectation: In Action not ſo correct.

C—— T——, a young Man was at the ſame Time in parliamentary Debate, nervous, copious and vehement: In Order not moſt exact, but in Sentiment ſtrong, in Expreſſion animated; his Figures were glaring, and his Illuſtrations grand; a Tide of Matter and Words bore his Hearers with him, even when he digreſſed; and tho' there was ſomething in his Eloquence which calm Judgment might prune, there was nothing which a warmed Audience would not admire: When the Law was propoſed for preventing clandeſtine Marriages, which ſeemed to reſtrain the Freedom of Marriage; with what Dignity and Clearneſs did he open its Nature and Conſequences, its Tendency to throw the Wealth of the Nation into the Eſtate of Lords and break the Equality which *Henry* VII. had ſo wiſely effected; reſembling it at one Time to the *Gentilitium municipale* which made Eſtates unalienable; at another Time comparing theſe Channels, that are to carry Wealth to the Nobles, to the Rivers that roll their Waters into the *Caſpian* and are never ſeen to flow from it:——There is a Man of whom Fame ſpeaks loudly, and on whom the Nation now depends as the ableſt Stateſman and the greateſt Orator it has

has yet produced; I have not heard him, therefore thou muſt judge of him as I do, *Aza*, from the Mouth of Fame: Great his Talents certainly are, and if they are directed by equal Honeſty, no *Man* can have a greater Field for Eloquence than *England* now is, no Man can have a more difficult nor a more honourable Employment than to reſcue it from its preſent Diſtreſſes and Diſgrace: I hope his own and his Country's Honour will grow together, that *England* may love as it admires him: Tho' I have ſpoke only of two deliberative Orators, there are many others who deſerve to be remembered. There is an * Eccleſiaſtic, who was Preacher to an Academy of Law, whom I have heard with Delight; he was grave, dignified, and elegant: his Subjects, whether of Things human or divine he treated with becoming Majeſty: Thou haſt ſeen him, *Aza*; he is a great and a good Man, and true Eloquence comes from ſuch only; look thro' all Experience, Virtue produces Eloquence, and Adverſity calls forth Virtue.

This Kingdom was ſlothful and corrupt, till Oppreſſion rouſed it: Men began then to conſider their Situation, and Relations to Society; a virtuous Scene of Conduct was opened to them; they ſpoke, and they acted with Vigour: Eloquence before had been

* Suppoſed to be Doctor *Sherlock*.

confined to the Bar; and there appeared often in a barbarous Dreſs, entertaining more by it's Oddity than it's Elegance; it appears now in Parliament and not without Dignity: The Corruption of ſome rouſes Indignation and Ambition in others; and if Occaſions and Subjects were great here as in *England*, Eloquence would ſoon be equal; as it ſeems in one Man even now to be.

LETTER XXIII.

AZA to ABDALLAH.

From DUBLIN.

I Was Yeſterday in Company with a Biſhop, a Country Gentleman and a Lawyer, who were all arguing about the Means of reforming the preſent State of *Britain* and *Ireland*. The Biſhop maintained that all Reformation ſhould begin at Religion; and thereby allowed more than Biſhops or Prieſts of any Denomination are in the general willing to do: Compoſe, he ſaid, the Differences between the *Eſtabliſhed* and *Diſſenting* Churches, take away all Cauſe of religious Quarrel, and there will be more Conſiſtency in political Meaſures; the Prieſts of every Sect preach their Audience into a Diſlike

like of other Sects, into a moſt unnatural Averſion which predominates in Affairs with which this or that Form of Religion have nothing to do: Make the two prevailing Sects here of one Mind, or allow to both equal Indulgence.

Tho' you are the only Biſhop, ſaid the Country Gentleman, whom I have heard ſpeaking ſo freely of this Diſſention, yet I cannot agree with you that it is the Cauſe of our preſent Calamities: The political Conſtitutions of theſe Kingdoms are warped, and I fear from another Cauſe than the Differences of Religious Sects; from a miniſterial Deſign of advancing the Prerogative of the Crown above the Reach of the People: Parliaments ſit too long, and the Kingdoms are oppreſſed by *Place-men* and *Tax-gatherers*: You will not remove the Effects while the Cauſes ſubſiſt: Every Placeman, tho' paid by the Nation, yet being appointed by the Crown, is a Tool of the Miniſter: He will be removed unleſs he diſpoſes of his Vote always, and the Income of his Place every ſeven Years agreeably to the Will of his Maſter: The more of theſe Engines a Miniſter has, the more he is ſtrengthened, the Nation oppreſſed, and the Crown made dangerous: The People are not ſo Virtuous as to refuſe Bribes, nor ſo Vicious as to vote without them: Deliver them from Temptation, give them

them free and fair Election and they will chuſe an honeſt Parliament: But while a Miniſter has ſo many Placemen, his faſt Slaves, bound under Penalties to out-bribe all others; what Preaching, or what mere Form of Religion will keep the People chaſte? Divide and Rule is a Tyrant's Maxim, but never was Scheme ſo wicked as that of raiſing Power on the Corruption of a People's Morals: With his Train of Slaves the Miniſter goes to the Houſe of Commons, garbles it as he thinks convenient, then with his Cabal ſits down to tax the Nation, and feed his Minions for another Parliament: *Philip* of *Macedon*, who exceeded all the Corruptors of his Age, corrupted none but his Enemies; among his Subjects he maintained Chaſtity and Temperance.———Let the Number of Placemen be leſſened, let more Places be given to Men during their honeſt Behaviour, and let the greateſt Offices be granted by the Parliament; Men will be choſen then for their Virtues: Let new Parliaments be often called; tax all the Subjects alike, and make Soldiers of the whole Nation: While theſe Things are delayed the Conſtitution is running to Decay by the Means of Men who call themſelves *Whigs*, who run from Popery, and yet graſp at Arbitrary Power:——The Meaſures of this Kingdom correſpond with thoſe of *England* and are uſually concerted there; Corruption is the great Engine,

gine, and till the Means of corrupting are taken out of the Hands of Governors, no Government can be good : When a Miniſter here is no longer fit for managing Affairs, he is penſioned for transferring to his Succeſſor all the Cities and Boroughs which he has enſlaved : Is there an Incampment of an Army which is not made to ſerve the Purpoſes of Corruption by drawing Money to ſome neighbouring Town? There is no Order in the Adminiſtration of our Affairs ; there is neither Virtue nor Stability in the Adminiſtrators ; what Virtue can be in thoſe who would ſpoil it in others? There is no Stability, for good and wiſe Men only are ſtable and conſiſtent in the Public Service : The Common Good is narrowed into the private Intereſt of one or a few, and thereby the Foundation of Government is changed : It is Time to look about us, and not to wait for Extremities : It has been ever held Wiſe to reform a Government before the Magiſtrate becomes abſolute, otherwiſe he may diſpute the Reformation, and ſuch Quarrels are always upon unequal Terms, in which the People may loſe all, and can gain nothing which was not their own before : What would the People of *England* have loſt if *Charles* the Firſt had ſucceeded? What did they gain from him that was not their Right

before

before the Conteſt? They gained a fuller Aſcertainment of their Rights, not any new Rights: They made thoſe Conſtitutional which were not ſo before: But did they gain then, or at the Revolution in one thouſand ſix hundred and eighty eight, any Right which was not neceſſary to their Liberty, and therefore their's by Nature? Even good Conſtitutions do not always aſcertain the People's Rights, but thoſe Rights are ever implied: When the Want of Aſcertainment endangers the People's Liberty, the Conſtitution needs Amendment, and to ſay that what is wrong muſt continue ſo, is abſurd: If it be wrong, there muſt be a Power ſomewhere to right it, and to whom can that Power ſo properly belong as to that Body from whom all the Powers of the Government are derived? The People muſt call for a Reformation.——Sir, ſaid the Lawyer, you are warm and haſty; it is true the People muſt call for a Reformation, for a Change of Meaſures and not of Men only; but they are not yet ripe for it: Their Bleſſings are great, and tho' they loſe ſome, yet ſtill many are left; they have been long corrupt, and muſt have more Loſſes to rouſe, and more Action to refine them.

LET-

LETTER XXIV.

USBEK to AZA.

From ERZERUM.

Venerable AZA,

THOU haſt viſited the Kingdoms of *Europe*, and thy Knowledge is drawn from Obſervation of many Nations: Thou haſt traced the Progreſs of all Religions: What thinkeſt thou of the Chriſtians? Will they hear the Voice of our Prophet? Shall one Religion prevail, or ſhall the World continue a Stage of contending Sectaries? I ſpeak to thee as to a Man who hath rooted out the vulgar Prejudices that grow from the Soil where we happened to be born and educated: Inform me, *Aza*, haſt thou diſcovered in all thy Travel for Knowledge, why the pureſt Religions have cauſed more Blood to be ſhed than the Sacrifices of the moſt Idolatrous: From the Formation of the Earth to the Time of *Moſes*, the Religions of Mankind occaſioned no Wars among them; Poverty, Injuſtice, or Ambition led their Armies to the Field; in *Aſſyria*, *Media*, and *Perſia*, among the *Greeks* and the *Romans* what Wars were cauſed by Religion? Ploughing up the Fields of a Temple raiſed a Tumult in *Greece*, but it

was for the Acres more than for the God. The Succeſſors of *Moſes* firſt perſecuted from a Pretext of Religion : The Chriſtians and Mahometans have for Ages been deſtroying each other : How many Millions have our *Eaſtern* Emperors ſacrificed around the Tomb of the Crucified JESUS ? The Chriſtian Princes have ſailed Thouſands of Miles to ſlaughter us, becauſe we inhabited the City where their Teacher was buried ; but we prevailed againſt them, for our Prophet was mightier than their's. The ten Precepts of *Moſes* inſpired not War, they were ſimple and pure, and derived from God : But they were carried with the Sword thro' *Paleſtine*. The Religion of *Jeſus* was more ſimple and pure, it breathed Purity of Heart, and Benevolence to Mankind, yet his Diſciples have for Ages been murdering each other ; and thou ſayeſt, that even now all the Chriſtians of *Europe* are going to War againſt each other, becauſe all interpret not alike the Words of their Prophet : They have carried their Conqueſts to the remote World called *America*, and, if their own Hiſtories be true, they have unpeopled Empires more celebrated than any now in *Europe*, whoſe Policy was to make the People temperate and happy by Induſtry, whoſe Religion was the Worſhip of the great Animator of the World, and whoſe moral Law was, that no Man

ſhould

ſhould have one Rule for himſelf and another for his Neighbour: Such the Chriſtian Travellers ſay, were the Religion, Manners, and Policy of *Peru*, and remained ſuch under the *Yncas* its Emperors for the Space of eight hundred Years. What did the *Koran* of the ſimple *Peruvians* teach that the Chriſtians ſhould extirpate them with Sword and Fire, or even introduce among them their Intemperance and religious Diviſions? The Chriſtians of *America* quarrel no leſs than thoſe of *Europe*. Is their Religion the real Cauſe? Or is it the Appetite of Dominion in Princes covered by the Veil of Religion to make the Vulgar Enthuſiaſts in their Courage and Enmity? If it be ſo, the Ignorant are deceived, and the Knowing are Cheats; but the Ignorant make the Multitude of Chriſtians; it may be ſaid therefore in general, that the Chriſtians act not from the real Religion of JESUS, but from an abuſed miſinterpreted, that is, from a bad Religion: Inform me then, in what better State is the World now than it was two thouſand Years ago; the Multitude of *Romans*, *Greeks*, and *Aſians* adhered to bad Religions, but, becauſe they differed, they did not therefore murder one another; the Multitude of Chriſtians adhere to bad Religions, and murder one another merely becauſe they differ: obſerve the like in the *Eaſt*, the *Perſian* curſeth *Ebubekir*, *Omar*

and *Oſman*, whom the Muſſulman revereth, and the Multitude of the *Perſians* and the Muſſulmen therefore hate and ſeek to deſtroy each other: Tell me, *Aza*, canſt thou unfold this Myſtery; or muſt we wait for the great Day when we ſhall behold the Prophet in his Glory.

LETTER XXV.

AZA to USBEK.

From DUBLIN.

USBEK,

THOU ſayeſt truly, the Religions of *Moſes*, of *Jeſus*, and of *Mahomet* are pure: When thou aſkeſt why God permitteth the pureſt Things to be moſt abuſed, remember that thou aſkeſt of a Mortal: Can the Ken of Man pierce into Eternity, or the Line of his Underſtanding fathom Infinity? He only, whom God hath pleaſured with more than human View into Futurity, can inform thee whether the Chriſtians will liſten to our Prophet: I will tell thee what I ſee, and let thy Reaſon conclude as it beſt may.

The Chriſtians differ not ſo widely from the Muſſulmen as is generally ſuppoſed: They reve-

reverence God as we do, teach the ſame Piety to Parents and Love of one to another: Such among them as believe the Divinity of *Jeſus*, ſpeak as wonderfully of him as we do of *Mahomet*: They ſay that *he was with God when he laid the Foundations of the Earth; that his Coming was foretold from the Beginning of Time, and that an innocent untouched Virgin conceived and brought him forth; at his Birth the Heavens were joyful, and the Mountains broke forth into Songs; Thouſands of Angels quired round his Birth-Place, and the Thrones of the Earth tottered at his Appearance: Down fell the Graven Images, and the Oracles were ſilent; God led the* Magi *of* Perſia *to worſhip him, and made the Stars their Guides and their Torches by Night; with a Sceptre of Gentleneſs he came, and his Head was incircled with a Diadem of Goodneſs: Sorrow and Sighing fled before him; the lame Man leaped, the Tongue of the Dumb ſung; the Lyon and the Lamb lay down together, and the Deſert bloſſomed as the Roſe.*

More than this is ſaid by thoſe who admit his God-head, but all do not; that *Arianiſm* hath ſpread itſelf through *Europe*, which prevailed in the *Eaſt* before our holy Prophet enlightened it; therefore thou mayeſt believe that *Europe* is preparing to receive his Doctrine.

The Chriſtians expect a Life after this, and a Paradiſe not unlike ours; in which they hope they will have no Wiſhes ungratified: Many among them argue for Predeſtination, and many againſt it; yet all admit that the Belief of it is wiſely encouraged among Soldiers, and thereby confeſs that it leſſens the Fear of Death, than which there cannot be a worſe Enſlaver of the human Affections, nor a greater ſtay to heroic Actions.

Human Nature is much the ſame in all civilized Countries, and points out the ſame moral Obligations and Duties; the ſame Veneration of God and Benevolence to Men; Nations differ in Ceremonies, which are generally political Things, as they do alſo concerning the Teachers of their Religions, the Chriſtians believing more miraculous Things of *Jeſus* than are reported of God's laſt and greateſt Prophet: Yet when theſe People have caſt off their Faith in the Divinity of *Jeſus*, which they are encouraged to do by ſome of their learned Prieſts, who deny a multiplicity of Gods, they will differ from us ſo little, that perhaps without Force or Violence they may be brought to receive the Law which was handed down to our Prophet by the Angels from the Throne.

LETTER XXVI.

AZA to ALI IZRA.

From DUBLIN.

THOU haſt heard of the PRUSSIAN; he inheriteth his Virtues from a long Line of Heroes: He no ſooner mounted his Throne than he employed his peaceful Days in reforming his Courts of Juſtice, in reſcuing his Subjects from the uncertainty of mixed contradictory Laws, and in eſtabliſhing an orderly Syſtem founded on thoſe general Principles which are admitted to be juſt in all civilized Countries: He reduced his Laws to the ſmalleſt Compaſs that Perſpicuity would admit, and forbad all Commentaries or Explanations of Teachers who might by their own Spirit corrupt or miſinterpret the Spirit of the Laws. His Court is chaſte and his Subjects are temperate and ſtrong: He is not leſs conſpicuous in the Field than in the Cabinet, for he is his own Captain and his own Miniſter; and Report ſayeth of him that he doth Juſtice and will compel other Princes to do ſo: It is evident that he judges before he determines, and when he hath determined he executes: His own Security requireth more Attention than any Princes of *Europe* to other States,

States, yet is this Prince daring enough to invade the Territories of his moſt powerful Neighbour and Enemy, for he ſeems to think it prudent to ſtrike firſt when he finds that a Blow is meditated by others: It is not a Week ſince he impriſoned the Troops of one Prince in their Camp, while with inferior Numbers he marched to attack, and defeated the Armies of another Prince. His ſanguine Admirers ſay, that he never draws his Sword but to right or prevent a Wrong, nor ſheaths it till it be righted or prevented. They may extend their Praiſes too far, yet all admit, that he hath much heroic Virtue, and is, with a few Subjects, the Glory and the Terror of *Germany*.

LETTER XXVII.

AZA to OSMAN

In ATHENS.

THOU ſayeſt the Arts are weeping around thee; thou lamenteſt their Fall, and it is to thee Matter of Wonder that the Dignity and Elegance of their Works could not ſtay the Rage of War: It grieveth thee to ſee Relievoes that employed *Polycletus* or *Myron* ſtuck in the Walls and over the Doors

ſee the remainder, bound, by a mistake at the end of the preceding Pamphlet.

See page 112, in the following View, or Letter from an Armenian &c.

Doors of Houſes which Architecture would diſclaim: Yet amidſt thoſe Ruins thou haſt more matter of Pleaſure than this Iſland can afford; thou ſeeſt the Remains of the celebrated Works of Antiquity, and Deſolation and Time have ſpared the Temples of *Theſeus* and *Minerva* for thine and the Sculptor's Admiration.

The Arts are here unknown or in their Infancy, therefore I can ſay little of them that can give thee Entertainment. Theſe People are addicted to Muſick, and their ancient Songs are ſet to a Meaſure that is pleaſing, but often ſolemn even to Sadneſs; which by ſome is aſcribed to the old Servitude of the People; they are pleaſed at this Day with lighter and quicker Meaſures.

Architecture hath made ſome Advances, which ſeems owing more to a Vein of Extravagance lately encouraged here, than to any general Improvement of Taſte, few being Judges of Fitneſs or Beauty, and many both here and in *Britain*, even of thoſe who have travelled for Knowledge, hardly knowing to diſtinguiſh the chaſte *Ionian* from the gay Order of ~~the~~ *Corinth*. *Sculpture* and *Painting* never landed at this Iſland; indeed, the latter hath ſent ſome of her Works before her, as if ſhe deſigned not to leave this Kingdom unviſited. Even, *Britain* hath not been ſo eminent for the fine Arts, as ſhe hath been for Liberty; yet perhaps *Europe* cannot ſhew

three Men more juſtly celebrated for Genius in their reſpective Arts than *Britain* now nouriſheth. The Muſician is by Birth a *German*, who following the good Fortune of his Prince hath bettered his own; he is diſtinguiſhed by the Dignity and Grandeur of his Compoſition; he aſpireth beyond the Powers of common Inſtruments introducing the Roar of Cannon into his Concerts; and if he could command the Thunder, he would roll it to meaſure.

Handel.

The Man who doth honour to painting is ſaid to be a Native of *England*; his Talent is to deſign ſatirically, in which Employment few Men have been more happy; perhaps thoſe would deny him the great Character of a Painter who give that Name only to an Artiſt of grand and elegant Deſign with equal Execution; but it ſeems to me that Painting would be pleaſed with his Conceits, and give him high Rank in her School of Satiriſts. I have ſent to thee the Progreſs of an intemperate Youth, in which thou will be able to diſcover much Senſe and Satyr, but many Things therein are local Cenſure, and will be obſcure to thee.

Hogarth

There is a Humour yet prevailing in *Britain*, as in other Parts of *Europe*, of expending large Sums of Money in painting the Ceilings of their Rooms, the Figures whereof can only be ſeen when the Head is painfully thrown back,

back, and the Eyes as painfully elevated: This Humour, which I can ſuppoſe to have had ſome ſenſible Cauſe, when it was employed on the Ceilings of *Romiſh* Temples to catch the uplifted Eyes of Idolaters, hath taken hold of very ingenious Perſons and daubed the Ceilings of their Banquetting Rooms, which they profeſs to make entirely for the Eaſe of their Gueſts, though it hath often pained me to gratify my Hoſt in examining his Expences over my Head: The Diſpoſition of Figures, in order to pleaſe the Beholder, requires Judgment, as well as the Execution of them; and the trueſt Taſte is to make a matter of Elegance appear an Object of Uſe, and each reflect Beauty on the other; as did the *Phæacian* Prince, whoſe Banquetting Room was adorned by golden Figures of elegant Boys exalted on Pedeſtals, and with lighted Torches in their Hands, illumining the Gueſts.

The Place where thou reſideſt was the favourite Habitation of *Sculpture*; there was a Serenity in the Air around her which made her Conceptions eaſy and clear; ſhe was free and unreſtrained; ſhe mixed with the chaſteſt Fancies, the ableſt Stateſmen, the moſt powerful Orators, and the wiſeſt Philoſophers, for they lived around her and ſhe formed her Taſte among them: She choſe her favourite Scholars from the People with whom ſhe re-

ſided and her *Roman* Diſciples could not equal their Elegance:

——————Περι γαρ ςφισι δωκεν Αθηνη
Εργα τ' επιςαδαι περικαλλεα, και φρενας εςθλας.

War more deſtructive than Time hath overwhelmed the greateſt Glories of Sculpture, yet hath left enough whereby to diſcover her Beauty and lament it's Decay. If thou ſaweſt the ſuperb Monuments which the *Britons* have lately erected to the Memory of the Deceaſed in their great Temple at *Weſtminſter*; perhaps thou wouldeſt imagine as I did that Sculpture had taken her Reſidence for a Time in the City of *London*: The Works which ſhe hath lately given to the public View filled me with Admiration, and I ſearched every Statuary's Shop in order to find where ſhe was working: Walking thro' a Yard where Men were variouſly employed on Blocks of Marble, I obſerved at the End thereof a Room in which were diſpoſed a Variety of Models ſketched in Clay, in each of which appeared the Touches of a maſterly Hand; one of theſe had a Grandeur which pleaſed me particularly; the Deſign comprehended an Obeliſk tottering from it's Baſe and rived from the Top by Lightning, the Angel of Reſurrection appearing on one Side of the Obeliſk floating on Clouds and ſounding a Trumpet;

Trumpet; at the Foot of the Obeliſk ſtretched on a Tomb the Figure of the Perſon to whoſe Memory the Monument was raiſed, awakened and riſing at the Sound, his right Arm thrown out towards the Side whence the Noiſe iſſued, and diſengaging him from the Shroud, his Ear turned to the Trumpet: On another Side of the Obeliſk was Time treading down Death, and breaking a-croſs his Knee the Arrow of which Death to the laſt kept his hold. Sculpture, it ſeemed, had been buſy there; elevated Sentiment and fine Expreſſion appeared in all his Models: I enquired in whoſe Shop I was, and an ordinary Labourer pointing to a little Man buſied in dreſſing a Figure of Clay, told me it was the Shop of ROUBILIAC.

LETTER XXVIII.

AZA to ABDALLAH.

From DUBLIN.

THERE are few Kingdoms wherein Marriage is more free and yet more reſtrained than it is in theſe, among the Proteſtants: Perſons are not here diſtinguiſhed into the Eſtates of Liberty and of Slavery; Service is voluntary and all are free as by Nature;

Nature; therefore Marriage between the Pooreſt and the Wealthieſt, the Lord and his Serving-Woman is neither unlawful nor diſhonourable: In this Iſland Birth is generally much regarded, and Money in *Britain*; for the latter Iſland hath been longer freed from the Ariſtocratical Power and the Pride of Family, and hath enjoyed more extenſive and profitable Commerce: Yet tho' Money be generally reſpected there, it is far from being the univerſal Object of Regard, for perhaps there is no Spot of the Globe which hath Inhabitants of ſo various Humours as *Britain*; wherefore more fantaſtic and more generous diſintereſted Unions are no where to be ſeen: It is not uncommon to ſee the Vigour of Nineteen yoaked with the Infirmities of ninety Years, nor the ſtaid Wiſdom of a Senator coupled with the Levity of a pert Coquet: Theſe Things would exeite thy Laughter; but thou wouldſt ſmile to behold a Man of Genius, Nobility, and Eſtate wooing the Daughter of his Tenant for her Beauty, Modeſty and Health: I am told that theſe Poſſeſſions, which every where draw Admiration, were more common, when Luxury was leſs: and are now more valued becauſe they are more rare; it is certain that they want not Admirers, among the various Characters of *Britain*, who prefer them to Wealth, Birth, or Station, and uſually find more

more Happineſs in the Poſſeſſion of them. Of the moſt amiable Women whom I have ſeen in *Britain*, indeed in *Europe*, two were the Daughters of an unproſperous Merchant; yet, for the delicate Beauty of their Minds as well as Bodies, they were ſelected, * one by a Nobleman, the other rare Example of Nature's Power to pleaſe, by a wealthy Commoner: And the two moſt brilliant Noblewomen, † who this Year ſhine in the *Britiſh* Court, acquired Nobility merely by the Force of Beauty: My Hoſt (for he is ſometimes whimſical) laments the Marriages of the laſt, whom he is accuſtomed to call his fair *Iriſh* Women; he ſays they may ſtock two noble Houſes with healthful Heirs, but they have contributed to unpeople this Iſland, and have made more young Women ridiculous, who therefore will die unmarried, than before were known; many, who have Faces of uncommon Fairneſs, having perſwaded themſelves that Nobility is to be their Price, and deſpiſing every thing leſs, till they find themſelves neglected and contemned, perhaps almoſt beggared by Expence of Dreſs: This, he obſerves, is no unnatural Conſequence in a Kingdom where the Vanity of Title, Station and Family-greatneſs is too prevailing:——Howſoever that may be, the Freedom of Marriage diffuſes a juſt Notion of Equality, which is the Foundation of

* Lady M——n, & Mrs Baker.

† The Miſs Cunnings. Eldest Lady Coventry, & the youngest Dutchess of Hamilton, now Dutchess of Argyle.

of Liberty, and all Attempts to deſtroy the former, ſtrike at the Baſis of the latter; therefore while theſe Iſlands think Liberty is worth preſerving, they will oppoſe whatever tends to leſſen the received Notions of Equality.

Nothing ſeems ſo inconſiſtent with this great Freedom in the Choice of Perſons for Marriage as the ſevere Reſtraints after it. There is no Offence deemed more unpardonable, than a Woman's impoſing another Man's Child upon her Huſband, therefore if it be proved that ſhe is an Adulteref, ſhe may be divorced from her Huſband's Table and Bed; but ſhe continues ſtill to be his Wife, and tho' he hath only a ſpurious Off-ſpring, he obtains not by this Divorce the Liberty of marrying another; and if a Law be made to give him that Freedom it will give the like to the Offender.

If a Woman be barren, whereby the Huſband's Hopes of enjoying the Society of Children and many conſequent Endearments, are defeated, yet he may not therefore be divorced; and if he hath Children by a Concubine, the Law will not give them his Eſtate: Indeed Barrenneſs is not very common, a leſs Frequency of Coition in theſe cold Climates, perhaps increaſing both the Pleaſure and Fertility of the People.

The

The Manners and Tempers of two married Perſons may be different, and therefore their Lives very uneaſy, yet tho' both ſhould aſſent to a Divorce, it will not be granted: They may live ſeparately, but, during their Separation, if they ſhould ſee Perſons agreeable to their Diſpoſitions, the Law will not permit them to marry ſuch Perſons.

Theſe Reſtraints ſeem to me grievous, and wiſely hath our Law provided, admitting us when we no longer find Pleaſure from one Wife, to take another, and to have many at one Time.

LETTER XXIX.

AZA to ABDALLAH.

From ****.

Good ABDALLAH,

I Am about to leave this Iſland, a fair and fruitful Spot by Nature, but in many Parts uncultivated: I am indebted, as all Strangers are, to its Inhabitants for much Hoſpitality and many friendly Actions: Whether it be deſtined at ſome future Day to enjoy equal Liberty and ſhine in Arts like *England*, is more than I can foreſee; if that

ſhould be the Caſe, probably it may reſult more from the Neceſſity of *Britain* or Accidents yet unſeen, than from a regular Courſe of good Policy. Arts and Arms ſeem travelling to that great *Weſtern* World which exceeds all others in Fertility, Beauty, Variety of Productions and Extent of its Rivers and Foreſts, if the Stories of Voyagers and Travellers are to be credited: Whether this Iſland which lies in the Way to that new World will be paſſed by, Time only will ſhew. I have told thee what I have obſerved, from which and thy Knowledge of the *Britiſh* Conſtitution, thou mayeſt form ſome Idea of the Government here, and collect this at leaſt, that the Liberty and Happineſs of this Iſland depend on the Chaſtneſs of the People in the Elections of their Commons, and the Virtue of the Commons when they are elected. After all, one Man is as fallible as another, and to affirm poſitively is too preſuming: We ſee Good as well as Evil drawn ſo often from Folly, and what appear Accidents to us; God hath ſo many Ways of ſerving us, that to ſay poſitively a People's Happineſs depends on this or that is aſſuming to know more than Man; and it would ſhew, not leſs Wiſdom and more Humility every Day to follow what Reaſon points out, without aſſerting abſolutely, that every Thing which ſeems eligible to us ſhould be ſo to others;

others; ſince our Reaſon itſelf is variable and like our Bodies hath its Youth, Vigour, and Decay: It is one Thing when improved by Books, another by Men, and another when improved by both.

Omar will continue here many Moons, and he will inform thee of what happeneth during his Stay: To-morrow I ſhall go on board an *Italian* Ship, and quitting this Iſland with ſincere Prayers for the Happineſs of the Iſlanders, endeavour to ſee thee ſoon at *Trebiſond*.

FINIS.

BRITISH MUSEUM 4 OCTVO

ERRATA.

PAGE 20. Line 28. for *eonditional*, read *conditional*.

Page 37. l. 5. for, *you ſee, my Friend*, read *you ſee, ſaid my Friend*.

Page 93. l. 5. for *Dependance*, read *Dependence*.

Page 94. l. 4. Ditto.

Page 111. l. 24. for *Princes*, read *Prince's*.